

The Catholic Educational Review

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STANDARDIZATION OF CATHOLIC COLLEGES

The standardization of Catholic colleges is a question full of interest, not only to the professors in Catholic colleges, but to the Catholic public in general. The endeavor to standardize our colleges is praiseworthy, but the task is difficult. Were a satisfactory standardization achieved, it would not only prove valuable to Catholic parents who are about to send their sons and daughters to college, but it would greatly diminish the difficulties of other educational institutions in dealing with Catholic colleges and with their students.

May a satisfactory standardization of Catholic colleges be achieved? If so, by whom and on what conditions? No real advance can be made towards the solution of this complex problem until all its factors are clearly set forth.

The question was opened up for discussion in the pages of the *Ecclesiastical Review*, in a letter to the editor which is published in the September issue. "Professor" wrote the letter to the *Review* in the belief that this topic would prove vitally interesting to the priests of the country and there seems little room for doubt that he is entirely correct in this supposition. An ample discussion of the standardization of Catholic colleges by competent authorities in the pages of the *Ecclesiastical Review* can scarcely fail to be productive of much good.

Acting upon the conviction that there are many aspects of this question which still need elucidation, and upon the further conviction that the subject is vitally interesting to a large public which is not reached directly by the *Ecclesiastical Review*, we venture to invite a full and free discussion of the subject in the pages of THE CATHOLIC EDUCATIONAL REVIEW.

We do not know "Professor's" identity, but it is permissible on our part to express surprise at one sentence in his letter: "If we had a monthly educational publication, I should want to open the question in its pages at once and to keep up the agitation during the interval between meetings of the Association." We had supposed that every intelligent student of education, Catholic and non-Catholic, in the English-speaking world was familiar with the merits and high standing of THE CATHOLIC EDUCATIONAL REVIEW, "a monthly educational publication," founded at the urgent solicitation of officers and members of the Catholic Educational Association to furnish a worthy forum for the discussion of such topics as the one in hand. We cannot suppose that the "Professor" is ignorant of the existence of the REVIEW, and hence conclude, very naturally, that he meant this statement to act as a spur to us to come forward and help the College Department of the Catholic Educational Association to solve its "big problem," the Standardization of Catholic Colleges. We assure the "Professor" that modesty alone has restrained us thus far and we shall now strive to make amends for past shortcomings by opening up the problem to a thorough study and wide discussion and extend to him and to others who may be interested a most cordial invitation to contribute of their wisdom to a discussion which should prove illuminating.

Standardization of Catholic colleges has been discussed at several of the recent annual meetings of the College Department of the Catholic Educational Association and interest in the subject does not seem to have abated. The earlier papers and discussions will be found in the recent volumes of the Proceedings of the Association. We publish in this issue the address read by Dr. Schumacher, C.S.C., at the opening meeting of the College Department in Baltimore last June, under the title "What Next?" The results of the discussion which followed the reading of this paper are thus summed up in the opening paragraph of "Professor's" letter to the *Ecclesiastical Review*:

"A resolution declaring it advisable to draw up a list of standard Catholic colleges was tabled after a lengthy and unenlightening discussion. The vote on the question of tabling

the motion was almost equal. The reasons, so far as I could observe, for opposing the motion, were, first, the fear, on the part of some, that some colleges might fall below the standard, and so lose prestige in the eyes of their patrons and, second, the fact that there was no authoritative body in existence that could draw up such a list without appearing to discriminate against the weaker colleges, or that possessed sufficient power to add sanction to its decision."

Before a list of standard Catholic colleges can be rendered available to the general public there are three distinct problems which must be solved satisfactorily. (1) What constitutes a standard Catholic college? (2) What Catholic educational institutions are entitled to be ranked as standard Catholic colleges? (3) Who shall certify to the public that the classification when made shall be correct and comprehensive? Evidently these problems must be solved in the order in which they are here stated before a list of standard Catholic colleges can be rendered available.

What is meant by the phrase, "Standard Catholic Colleges?" Does it imply that there are several standard colleges, commonly known as Catholic, some of which are standard in their Catholicity, and other some nearly standard, while still other some may be nearly Catholic? Or does it mean that among the Catholic colleges some are standard colleges, while others may be nearly standard, and that it is doubtful whether other so-called Catholic colleges really deserve the name college? Or does the phrase mean that the word "standard" modifies equally Catholic and college? We choose to employ the phrase in the latter sense and hence we must face two entirely distinct problems: First, the attempt to standardize colleges according to their Catholicity, and, secondly, the attempt to standardize the same institutions with reference to their character as colleges.

The former of these questions, though clearly the first in order of importance, has not heretofore appeared in the discussions of the College Department of the Catholic Educational Association, and we venture to call the attention of the readers of the REVIEW to several factors which this phase of the problem includes. The second of the two problems will receive attention in a subsequent paper.

Charles W. Eliot, ex-President of Harvard University, is reported to have said that "Harvard is the biggest Catholic college in the United States." This raises the question as to wherein resides the Catholicity of a college. May a college properly be called Catholic because the pupils which it receives happen to be Catholic? or because its teachers are Catholic? or because it is built and supported by the contributions of Catholics? It is true that a Catholic college should properly be supported by Catholics, that it should have a Catholic faculty and receive Catholic students; nevertheless, the essential note of difference does not reside in any of these things nor in all of them taken together. In a Catholic locality it is quite conceivable, for instance, that a college might exist which would derive its support entirely from Catholic taxpayers, have Catholic students, and a Catholic faculty and yet the college would be purely nonsectarian as a State institution.

Evidently we must seek for the reasons for calling a college Catholic in the place which the Catholic religion occupies and in the functions which that religion performs in it.

A college is not rendered Catholic by the fact that the Catholic religion is taught in it during a certain number of periods a week. This might well be done in any nonsectarian college. The Catholic religion must not only be present in the college as a discipline taught to the students and as a faith governing the lives of faculty and students, but if the college is to be considered Catholic the Catholic religion must function in it so as to transform the whole work of the institution. A Catholic college in its chief aim and in its entire structure and function, must be calculated to *make Catholic*; it must be designed and operated so as to strengthen and enlighten the faith of its pupils. It must be calculated to form Christian character and to establish ideals which will remain permanent controlling factors in the lives of its pupils.

It is true that, in spite of all that may be done in this direction by the best available Catholic college, an occasional alumnus may cast discredit upon his Alma Mater. Accidental shortcomings and defects will, of course, be found in all human

institutions. The matter in hand is far too important to be entrusted to mere human calculations concerning the relationship between means and ends. The college, upon investigation, may seem to possess all the attributes of a genuinely Catholic college; its plans may seem well calculated to produce desirable results, but we are always prone to err in our plans and calculations and we must, wherever possible, apply the test pointed out by the Master, which is as true and as necessary today as it was in the days when He taught on the plains of Galilee: "By their fruits you shall know them; do men gather grapes of thorns and figs of thistles?" When a Catholic college just begins its career, we must, of course, content ourselves with an examination of the grounds for hope which it furnishes us, but as it continues to exist and to function it supplies us with the means of applying the real test which is, after all, to be found in the Catholic character of its alumni, and it is in this field that we shall find the chief task of those who would establish for us an authentic list of Standard Catholic Colleges.

To an intelligent and conscientious Catholic parent about to send his child to college, the Catholicity of the institution is its most important characteristic. For him this attribute will limit rigidly the range of institutions from which he may select. He will, therefore, naturally look among Catholic colleges for that college which is calculated to prove most efficient in preserving and developing the faith of his child. He will look for the note of Catholicity in the aim of the institution, in its curriculum, in its methods, in the personnel of its faculty, and, above all, in the Catholic character of its alumni.

Institutions calling themselves Catholic will be found to vary widely in the degree in which they possess each of these attributes. From the very nature of the case, therefore, in our attempt to standardize the Catholicity of colleges we must rely chiefly on the effects which a college continues to produce upon the Catholic character of its alumni, and young institutions must be content to wait until hope is transformed into fruition before they can rightly claim place among standard Catholic colleges, for experience has long since taught

us that the fairest promises may sometimes be followed by very meager fruitage.

The task of ascertaining what colleges are standard in their Catholicity may be somewhat lightened through a process of elimination. It will not be difficult to exclude certain types from our list.

There are certain colleges that bear the name Catholic whose aim does not seem to differ materially from that of neighboring secular institutions, whose staff is largely made up of professors from secular colleges and officers of public schools, whose curriculum, methods, and texts are selected from the standpoint of the secular university from which they seek public recognition as accredited schools. Such institutions may or may not be standard colleges, but they have no valid claim to be considered standard in their Catholicity, if indeed they may be called Catholic at all. They have, in fact, ceased to be Catholic in everything except in ownership and in a moiety of their faculty and students. It is hard to understand how a Catholic public can continue to tolerate, much less support, an institution which betrays every Catholic interest in the hope of attracting to itself, on the sole offer of secular advancement, a large number of pupils.

There are many other colleges which sin in this way, but less deeply so than those we have just described. Some of them are, in fact, nearly Catholic, but they are so weak and timid that they are afraid to call their souls their own. They seem to think that every good thing and every worthy ideal in education is to be found anywhere else rather than within the Church. When these institutions adhere in a few respects to Catholic ideals they seem to regard their conduct as evidence of great sacrifice for the sake of Holy Mother Church. In these institutions the faculty are frequently all Catholic, but in speech and in aspiration the several members of the faculty prove that non-Catholic ideals and non-Catholic standards are the goal of their ambition. In these colleges a large percentage of the students are frequently non-Catholic and scrupulous care is exercised lest the non-Catholic pupils take offence at anything obtrusively Catholic. Such colleges are certainly not standard Catholic colleges and it is questionable,

on purely *a priori* grounds, whether they may not be more dangerous to the faith and morals of their pupils than institutions that are frankly nonsectarian.

There are not wanting colleges in our midst, particularly medical colleges and law schools, which bear the name Catholic in the literature which advertises them and in the degrees which they confer, but in which the faculty is overwhelmingly non-Catholic, in which the student body is overwhelmingly non-Catholic, and in which the curriculum bears only slight traces of Catholic doctrine or Catholic practice. These institutions are not even near-Catholic, the title is misleading, and in the interests of decency as well as in the interests of the Church it should be changed. As the case stands many well-meaning Catholic parents are deceived in a matter which concerns them most vitally. They send their sons to these schools in the belief that their faith is to be safeguarded and do not discover their mistake until it is too late.

We have reserved for the last the most important portion of the field of investigation, namely, that in which are to be found the results of the labors of our Catholic colleges. Here we need answers to a set of questions somewhat as follows:

What percentage of the alumni of each institution cease to be practical Catholics within ten years of graduation? within twenty years of graduation? or during any subsequent period?

What percentage of the alumni of each institution are fervent Catholics who frequently approach the Sacraments and take an active interest in the welfare of the Church in its varied aspects?

What percentage of the alumni of each institution are favored with a call to the sacred ministry or to membership in a religious community?

Were we in possession of the information here called for, we might hope to succeed in the further task of determining which of our Catholic colleges deserve to be ranked as standard in their Catholicity. The scope of the work might be somewhat widened with profit, were we to ascertain answers to the above questions concerning the alumni of certain State and nonsectarian colleges and universities. The comparative

loss of faith among the alumni of certain so-called Catholic colleges and of certain frankly nonsectarian colleges would, we doubt not, prove surprising to many who are not familiar with the facts in the case. If it should happen, for instance, that an institution calling itself Catholic should be held responsible for a larger percentage of loss of faith among its alumni than another institution which is supported by the State and which makes no claim to the title Catholic, how long would Catholics continue to support such an institution? and to continue to imperil the faith of their sons by sending them to it? If the supposition should turn out to be correct, we would have a very tangible proof of the practical value of the investigation which we are here outlining.

Even if we had definite answers to the foregoing questions, and had reliable tabulations, it would still be somewhat difficult to determine just where to draw the line of demarcation between institutions that are standard in their Catholicity and institutions that are not standard. But we would have something better than this in giving the gradation of each institution in its Catholicity and therefore the relative claim of each institution upon the loyal support of pastors and people.

After a preliminary investigation of this kind we might well take another step in advance. We might profitably apply the test of loyalty to the various units of Catholic life. Concerning the alumni of any given college we might ask: Has the loyalty of the alumnus to the parish of his birth and the parish of his adoption been strengthened and enlightened? The parish is the primary unit of Catholic life and where loyalty to the parish and its various works is wanting the faith of the individual is seriously endangered. Only a few of the chosen members of any parish are likely to receive a college education and the Church must rely on these few to furnish leadership to the less favored. The college, therefore, that fails to strengthen parish loyalty fails in a most important duty as a Catholic institution. Moreover, the Church demands loyalty not only to the parish, which is the primary unit of its life, but loyalty to the diocese and to the Church-at-large with all her great works, and she must

look to the favored few who receive a college education for wider vision and for a loyalty and an interest that leaps beyond parochial bounds and realizes that the parish could not exist did it not draw its life blood from the heart of the Church and its control from the authority of the Church.

We should, therefore, demand of the college alumnus evidence of interest in all the larger elements of Catholic life. We should demand of him an enlightened and practical interest in the diocesan seminary where priests are being educated to meet the needs of the faithful in the several parishes. We should demand of him a deep and abiding interest in the mother-houses and novitiates of the teaching communities of men and women, upon the efficiency of which depends the education of the children in our parish schools. It is needless to say that we must look to him, to his contributions, and to the force of his example, for substantial aid in support of the Holy See, in support of our foreign missions, in support of the Catholic University and the Catholic Sisters College, in support of Catholic publications, in support of orphanages and orphan asylums, etc. There should be no question of ranking a college as standard in its Catholicity if it weakened instead of strengthened the loyalties here described, or even if its result were merely negative in this respect, for the college is essentially a dynamic institution. The barren fig tree was not accused of bringing forth poisonous fruit; it was condemned because it failed to produce the fruit that should reasonably be expected of it. The wicked servant was not accused of theft; he merely wrapped up his one talent in a napkin and returned it to its owner when it was called for. If the statements of many pastors are to be credited, many so-called Catholic colleges would fail lamentably in the "loyalty" test of their Catholicity.

The value of rendering available reliable information on the topics called for in the preceding pages can scarcely be questioned; but how may this praiseworthy end be achieved?

Of course, it is far easier to determine the Catholicity of an institution than to determine its claim to be regarded as a standard college, for, after all, we have rather definite standards to measure by when there is a question of Catholicity,

whereas we have no recognized standard in our attempts to determine the nature of a college. It may, indeed, seem to the uninitiated an easy task to determine accurately the percentage of loss to the Church among the alumni of Catholic and non-Catholic colleges, and, indeed, if we confine our endeavor to the mere enumeration of those who have formally renounced the faith, the task would not seem to be unreasonably difficult. Nevertheless, it will be asked, Who is to undertake it? Where are we to find the funds necessary to finance the enterprise? And, above all, who is to guarantee thoroughness and accuracy in the performance of the work?

How shall we proceed to determine with any degree of accuracy the relative fervor of the alumni in question? the relative parish and diocesan loyalties of the alumni of the several colleges? Something, of course, might be done by determining the percentage of vocations among the brighter of the alumni to the parochial clergy and the percentage of vocations to the great teaching communities and to those communities who have been drawn by the example of the mercy of Christ to minister to the orphan, to the lame and the halt and the blind.

If a process of elimination, as suggested above, be employed, and we first test all so-called Catholic colleges concerning their effective Catholicity, the problem which the College Department of the Catholic Educational Association has been engaged upon, viz., what colleges may be justly considered standard Catholic colleges, will be considerably restricted, for very naturally none of us care to concern ourselves with determining the relative standing as colleges possessed by institutions that fall short of the required measure in their Catholicity. And in no case may an institution hope to be regarded as a standard Catholic college should it fall short of due measure in the one thing necessary. If we are merely concerned in the standardization of institutions as colleges, then the word "Catholic" is a misnomer in the title. If the all-important thing concerning an institution is its rank as a college, there is no justification whatever for the existence of many of our so-called Catholic colleges. Our State universities are supported by the taxes of Catholic and non-

Catholic alike, and they offer free education to Catholic and non-Catholic youth on equal terms. It is therefore seeking money under false pretenses from our already overburdened people to ask them to support an institution whose only real claim to their patronage is to be found in the more or less near approach which they make to the excellence of the college work to be found in free institutions. It is, of course, obvious that the Catholicity of the college is the *raison d'être* of the Catholic college and no educational institution has any claim whatever upon the patronage or support of our Catholic people unless it justifies itself by its beneficial effect on the Catholic life of its pupils.

THOMAS EDWARD SHIELDS.

WHAT NEXT?¹

On May 9, 1916, the following letter was sent to Presidents of Catholic Colleges:

The College Department of the Catholic Educational Association has been working during the past few years on the standardization of the Catholic College. At the meeting held in St. Paul, 1915, a number of requirements that were considered essential to the standard college were unanimously adopted by the College Department. The next point up for consideration, and one of consequence, is, Should we apply a sanction for the standard that we have adopted? and if so, how can we make this standard effective? Everyone realizes that the delicacy of this question is equaled only by its importance. Frequently there are requests from different organizations or institutions for a list of accredited Catholic colleges. It is presumed that the Association has such a list and these institutions would be willing to give full rating to schools included in that list. I think it is clear we cannot make out such a list unless we have a standard such as was adopted at our last meeting. It is likewise clear, I believe, that all our Catholic colleges have not attained the same level of efficiency, nor the same high standard, hence it would be hardly fair to include them all in one list. The question now arises, How should we proceed in formulating such a list?

We hope to discuss that question at the coming convention in Baltimore. For this reason, as the President of the College Department, I would like to urge you in the interest of Catholic Colleges to be present yourself at this meeting, or to have a representative present. If it is impossible for yourself or a representative to attend the meeting, may we not hope that you will send, in writing, your opinion regarding the advisability of applying a sanction, and the method of this application?

With every good wish for the success of your work, and trusting you will find time to be with the College Department at its next convention, I am

Respectfully yours,

MATTHEW SCHUMACHER, C.S.C.,
President, College Department, C. E. A.

There has been a steady and encouraging growth in the solution of the big problems of the College Department of the

¹Address by the Rev. Dr. Matthew Schumacher, C.S.C., President of the College Department of the C. E. A., at the opening meeting of the College Department.

C. E. A. There has been an earnestness and a devotion to the work that has carried us to desirable conclusions. No step was hastily taken, no resolution of moment ill-advised. The question of the number of units to be required for entrance to college was settled by declaring that the number of units shall be sixteen (16). The number of semester hours for graduation was fixed at one hundred and twenty-eight (128). The conditions that a standard college should meet were next carefully gone over and the minimum requirements for the standard college were adopted. We have then gone on record in reference to these important elements affecting the college; the question now arises, Have we completed our task? If not, what is next?

I think a little thought will make it clear that entrance requirements, semester-hours for graduation, the requisites of a standard college, are not complete entities in themselves; they are only preliminary to another step that will unify them and give them meaning. Shall we take that step, shall we give a sanction to our past labors, or are we content to make our efforts up to date merely a record in the printed proceedings with the obvious query attached to them, Why so far and not to the end? Can we logically, even if the reasons for going on were not so abundant, halt at the present stage in our work? Let me read you again a résumé of legislation adopted in reference to the standard college by the College Department at its meeting in St. Paul in 1915:

1. The Standard College should require sixteen units for entrance. (Adopted at the Chicago Convention, 1911.)

2. The Standard College should require one hundred and twenty-eight semester-hours as a minimum for graduation. (Adopted at the New Orleans Convention, 1913.)

3. The Standard College should have at least seven departments with seven professors giving their entire time to college work. The departments of English, History, Language and Philosophy should be represented among these seven departments.

4. The professors of the standard college should have a college degree or its equivalent; they should instruct in that department for which they have had special preparation.

5. The library of the standard college should contain at least 5,000 volumes.

6. The laboratory equipment of the Standard College should be sufficient to carry on work in Physics, Chemistry and General Science. The equipment should represent at least \$5,000.

7. The number of hours of work a student should be required to carry a week in the standard college should be at least sixteen; ordinarily not more than twenty.

8. The Standard College should require no professor to carry ordinarily more than sixteen hours of teaching a week.

Does not the question naturally arise, Are there any Catholic colleges that meet this standard? If so, which ones? We have committed ourselves to a standard; are we prepared to abide by it? In considering the advisability of giving a sanction to our labors in the shape of a list of standard colleges, it is well to remember that there are different classes of institutions. We might group them under three headings:

1. Those institutions that at present meet fully the conditions of the standard college as accepted by the College Department.

2. Those institutions that are not fully in line at present but are rapidly improving and in a short time will be in Class 1.

3. Those institutions that are not in line at present and have no desire to improve so as to reach the standard.

The institutions of the first class need not fear the effects of a sanction; they would rather find it an advantage. The institutions of the second class will find that a sanction has the force of hastening their advancement, and they should be given every help to improve. The institutions of the third class are like the barren fig tree—why should they encumber the ground?

There are reasons, of expediency at least, that seem to urge us to formulate a list of colleges for which the College Department will vouch. The present age is statistic-mad, and the power of the printed page has lost none of its attraction for the ordinary man. The absence of a school from a list where some think it ought to be found does not help that

school in the estimation of those who simply read statistics or who have a more practical interest. There is unfortunately a presumption against the standard of Catholic colleges, and however unjust we may consider this situation, the fact remains. We are now dealing with facts, not with ideals. When efficiency has taken such hold of the public point of view, we can ill afford to court those methods that *a priori* brand us as inefficient. Again a fact. We must prove our position, and we must prove it in a way that can be grasped by the ordinary man. He can understand a list of standard colleges though he may know nothing of educational standards. He can understand a rating, though he be ignorant of the nature of the test that determined the rating. To his mind a list of standard colleges means that all the schools in that list are capable of doing the work that a college is supposed to do, and that any school in that list to that extent at least is worthy of patronage. The absence of any school from that list is a serious handicap to the claims of that school.

The standardizing of schools of all kinds has become so widespread that there are agencies all over the country engaged in this work. Some are voluntary in character. Their membership is made up of schools that have applied for admission and whose standards have been found sufficient. Some are under the control of a State, and all the schools within the State are made to conform to a given standard. This activity has had the effect of making the people acquainted in a general way with the work being done, and has made them judge of schools pretty largely according to the valuation put upon them by these agencies. They know that every association represents a certain definite aim, they know that educational associations are concerned with educational matters and they look to these associations for light on school questions. They are aware of the existence of the Catholic Educational Association, and, naturally, when consulting the proceedings of our association they expect to find the same kind of information that they look for and find in the proceedings of other educational associations. Can we disappoint them and hope to keep their confidence?

We often complain that a great number of Catholic students

do not come to Catholic colleges for their collegiate work. We are anxious to have them with us. There are reasons why some of them go to other schools, reasons that in no way reflect on the Catholic college. There are a great many, however, that we feel we ought to have, but does it not occur to us that we must be ready to give what they have a right to expect before we can seriously hope to bring them to our doors? This means simply that we must have a standard college, we must be able to take graduates, whether from the Catholic high school or the public high school, and give them a regular college training. If we are ready to do this we are a standard college, and if we are a standard college why not declare this fact in such a way that those who are interested may know? Those who are not coming to us now will hardly turn in our direction unless they are convinced that in externals we are at least up to the ordinary college, and they will seek this information in the easiest way, that is, they will consult lists of standard colleges. This may insure a hearing; any other method means almost certain disregard on the part of prospective students. Nor can we justly appeal to the support of high schools, either Catholic or public, if we cannot assure them that their pupils will be properly taken care of. The high schools owe it to their pupils to direct them, if not to the best, at least to the satisfactory. All this means the maintenance of standards, and those who maintain standards owe it to themselves and to the cause of Catholic education to let their light be seen. There has been a decided increase in attendance at Catholic colleges. Gratifying as this is we are still only receiving one-half the number of Catholic students who attend college. The actual figures will be found in the "Report on the Attendance at Catholic Colleges and Universities in the United States," gathered by Doctor James Burns, C.S.C., for the present convention.

Why should we not bring out our own list of standard colleges? Some Catholic colleges belong to educational associations, and to be admitted they had to reach a certain standard. When the State demands registration and the attaining and maintaining of a certain standard, Catholic

colleges meet the standard. In the one case it is voluntary; in the other there is no choice. Is it not just a bit odd that we are willing to appear on lists of standard colleges, whether non-Catholic or State, and that we find it so difficult to make up a list of our own? Why should we not formulate a list that we can offer the world and claim the same recognition for it that the lists of other associations are accorded? Are we not holding our position too lightly, and are we not losing a magnificent opportunity?

Whether we like it or not our status can be learned by those interested and made known. It is made known negatively by the omission of our names from documents where the colleges of the country are given, an absence that does us no good. It is made known positively by those writers who are studying conditions of education along certain lines or in certain sections. Our catalogs are public documents. Writers on standardization will consult these if they cannot get information directly, and will rate us according to the printed matter we issue regarding our institutions. The classification may not be flattering: it may not be entirely true; but it will have its effect on those who read about the standards maintained by the various schools referred to in publications of this kind. Such publications in the hands of the public will outweigh any indignation suppressed or even expressed by those who have been evaluated from their own printed catalogs. This is actually being done, and we may look for more of it. I might instance a recent bulletin of the Bureau of Education, "The Various Types of Southern Colleges for Women," by Elizabeth Avery Colton. In this publication the author divides the colleges she is considering into six classes, with plain statements regarding each class; then, after naming the schools that refused to give information, though repeatedly requested, judgment is passed upon these institutions. This again is a condition that is actual and may be realized more frequently in the future. If we are to be judged, if we are to be classified, if we are to be standardized, shouldn't this be done by sympathetic minds, shouldn't it be done by ourselves, by the College Department of the C. E. A.?

A standard without a sanction is an anomaly. As an asso-

ciation of Catholic colleges we assume a certain responsibility before the public in the matter of Catholic education. While we are made up of individual colleges our responsibility is more than individual. The public looks to us for an expression of principle, and for a declaration of standard, effective standard. Doesn't the Church expect the same? The vital agencies within the Church, the forces that arise to help her in her work, are justly valued by the kind of service they render; the Church likes to point to them as active powers doing credit to her approbation and giving her among men the good report she so richly deserves. But if the standard-bearers fail it is not a private misfortune but a public grief. Are we going to let the opportunity for real service go by? Shall we allow the whole body of Catholic college education to languish, yea, perish, because of incurable affliction in one or other member, particularly when that affliction, if not self-induced, is at least self-perpetuated? We owe a duty to ourselves, we owe a duty to Catholic education whose spokesmen we now are, we owe a duty to that Church which has always held education as the apple of her eye, and which now looks to us to represent her fairly, if not generously.

There can be no question, it seems to me, about the advisability of a sanction; the only questions would seem to be:

1. Are we ready to apply a sanction? If so, how should we proceed in carrying it out?

2. If we are not ready, what is lacking?

We should hesitate no longer to handle these questions.

THE EDUCATION OF WOMEN DURING THE RENAISSANCE*

(Continued)

In accordance with these views, a curriculum was gradually developed and universally adopted before the close of the first quarter of the fifteenth century. This plan, determined upon by the early humanists, was followed practically unmodified, throughout the Italian Revival.

In considering the special features of this curriculum we shall examine first the provision made for the fundamental training through the study of Latin, assisted and supplemented by that of Greek. From this viewpoint the attitude of the system towards the other prescribed disciplines is more readily appreciated.

LATIN

If we bear in mind that the Italian language was looked upon by the humanists as merely a form of Latin dialect and that for this reason its use in cultured society was to be discouraged, we shall realize that in the place assigned to Latin in the curriculum the first consideration was the restoration to popular usage of a mother tongue long confined to the use of scholars and to the business of diplomacy.

This motive explains why, in the schools of Humanism, the girl as well as the boy was to be trained from the cradle in the use of Latin as the medium of thought interpretation and expression under the direction of her tutor.

From this point of view, D'Arezzo³⁰ defines his position: "The foundation of all true learning must be laid in the sound and thorough knowledge of Latin: which implies study marked by a broad spirit, accurate scholarship, and careful attention to details. Unless this solid basis be secured it is useless to attempt to rear an enduring edifice. Without it the great monuments of literature are unintelligible and the art of composition impossible."

Grammar and Rhetoric

To secure this end the author counsels a thorough study of grammar; not as a feat of memory, but with constant interpretation of the usage of the best authors, and practice in the art of composition. "We may gain much from Servius, Donatus or Priscian, but more by careful observation in our own reading."

* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

³⁰ *Op. cit.*

Treating of the authors to be read as models of correct grammatical construction, D'Arezzo first recommends Lactantius, St. Augustine, St. Ambrose, St. Cyprian, and translations of the Greek Fathers, if those translations are accurate.

Of the classical authors he says: "Cicero will be your constant pleasure: how unapproachable in his wealth of ideas and of language, in force of style, indeed in all that can attract in a writer! Next to him ranks Vergil, the glory and delight of our national literature. Livy and Sallust and the chief poets follow in order. The usage of these authors will serve you as your test of correctness in choice of vocabulary and of constructions."

Reading or Elocution

To gain an understanding of an author, the humanist would have the student frequently read aloud, noting the rhythm of the prose and the quantity and meter of the poetry, and by this means more rapidly seize upon the thought and interpret the feeling of the passage. These recommendations show us the importance of the study of elocution in the humanistic schools.

"I commend therefore to you as an aid to understanding an author the practice of reading aloud with clear and exact intonation. By this device you will seize more quickly the drift of the passage, by realizing the main lines on which it is constructed. And the music of the prose thus interpreted by the voice will react with advantage upon your own composition, and at the same time will improve your own reading by compelling deliberate and intelligent expression. . . . The laws of quantity are more important, since in poetry scansion is frequently our only certain clue to construction. . . . A skillful orator or historian will be careful of the effect to be gained by spondaic, iambic, dactylic or other rhythm in arousing different emotions congruous to his matter in hand. To ignore this is to neglect one of the most delicate points of style. You will notice that such refinements will apply only to one who aspires to proficiency in the finer shades of criticism and expression."

Composition

The insistence on "thought getting" as the first requisite in the art of composition is frequent in the writings of all the early humanistic theorists. Each gives his own peculiar application to Horace's

rule: "Scribendi recte sapere est et principium et fons."⁸¹ Vergerio despairs of the student who has only "words" at his command: "Where the power of talk alone is remarkable I know not what advice to give."⁸² And D'Arezzo says: "Proficiency in literary form, not accompanied by broad acquaintance with facts and truths, is a barren attainment."

In estimating the value of careful attention to form and the practice of oral and written composition, he remarks: "Information, however vast, which lacks all grace of expression, would seem to be put under a bushel or partly thrown away. Indeed one may fairly ask what advantage it is to possess profound and varied learning if one cannot convey it in language worthy of the subject. Where, however, this double capacity exists—breadth of learning and grace of style—we allow the highest title to distinction and to abiding fame." This breadth of learning which the author calls 'Knowledge of realities—Facts and Principles'—is attained only by one "who has seen many things and read much."

Among the forms of oral expression to be acquired by practice, D'Arezzo recommends the art of clever conversation and the formal discussion of topics of interest in books and in life, but he discourages for the girl the study of what he styles "Rhetoric," by which we are to understand "Oratory." He explains that his motive is the obvious one—what is fitting for a woman: "To her neither the intricacies of debate nor the oratorical artifices of action and delivery are of the least practical use, if indeed they are not positively unbecoming. Rhetoric in all its forms—public discussion, forensic argument, logical fence and the like—lies absolutely outside the province of woman."

This passage throws light on the peculiar merits of those public addresses so often mentioned in connection with the Renaissance girl's literary attainments. The occasions which called them forth and the themes of these addresses explain their nature as to form and content, but D'Arezzo's treatment of the question of delivery lets us into the secret of the charm cast over their audiences by the women trained in the schools of humanistic culture.

Penmanship

In his discussion of so elementary a subject as that of handwriting the humanist doubtless had in mind the important consideration

⁸¹ *Ars Poetica*, 309.

⁸² *Op. cit.*

that to the accuracy of the copyist was intrusted the preservation of the true meaning of the classical writings, at this early day, before the invention of the printing press. But the artist's passion for the perfection of detail also appears in D'Arezzo's recommendation: "The art of Writing is not limited to the mere formation of letters, but it concerns also the subjects of the diphthongs, and of the syllabic division of words, the accepted usage in the writings of each letter, singly and in cursive script, and the whole field of abbreviations. This may seem a trivial matter, but a knowledge of educated practice on these points may fairly be expected of us."

Literature

Literature as a study apart from grammar and composition is treated by D'Arezzo under three heads: History, Oratory, Poetry. This study he ranks with those which conduce to the "profitable enjoyment" of life. It is characteristic of the humanist that the enjoyment to be sought in study must be profitable to the mind; must conduce to intellectual pleasure worthy of the "lofty nature."

Of these three forms of profitable enjoyment, *History* holds the first place in the estimation of D'Arezzo. He makes this distinction from the point of view of utility. He reminds the girl that it is her duty to understand the origin of the history of her own country and its development, and the achievements of peoples and kings: "For the careful study of the past enlarges our foresight in contemporary affairs and affords to citizens and to monarchs lessons of incitement or warning in the ordering of public policy."

This recommendation hints at the interest taken by the Renaissance women in questions of the day and the necessity of preparation for occasional responsibilities of governing which the times imposed.

But apart from the information to be derived from the study of the historians, the humanists would have them read for enjoyment; a true possibility at this stage of the girl's progress, after she has acquired facility in reading and a taste for her authors such as the humanist's masterly discipline in grammar and rhetoric secured to her.³³

In the choice to be made among historians, D'Arezzo says: "We equally prize such authors as Livy, Sallust and Curtius, and, perhaps, even above these, Julius Caesar; the style of whose Com-

³³ Cf. Woodward, *op. cit.*, 44-49.

mentaries, so elegant and so limpid, entitles them to our warm admiration."

In recommending the *Orators*, D'Arezzo lays stress upon their help as models of style, and is satisfied with a general statement of their merits, as if again to draw the distinction between the study of oratory for a girl and for a boy.

By the place which he assigns to *Poetry* he makes his strongest appeal to the humanistic instinct. In his enthusiasm, however, he fails to solve the problem raised through the indiscriminate use of texts in teaching the young. But the men who organized the humanistic schools warded off the danger which threatened the new system from this lack of judgment on the part of the theorist and of a few among the practical educators.⁸⁴ Such men as Vittorino da Feltre understood the necessity of careful selection and prudent expurgation and in consequence the girl was given in the classroom only "worthy thoughts worthily expressed."⁸⁵

D'Arezzo counsels the study of poetry first for information, for "profitable" enjoyment. To encourage the girl in this motive he cites the example of Aristotle, Plato, Cicero, Seneca, and the early Fathers, all of whom show by their writings their profound knowledge of the poets. "Hence my view," he says, "that familiarity with the great poets of antiquity is essential to any claim to true education."

Speaking of the value of poetry in training the emotions, the humanist proposes the psychological theories based on the principles of affective consciousness and formulates, though not in our modern terminology, the fundamental doctrine of Humanism: Through the beautiful to the good and the true: "Have we not felt the sudden uplifting of the Soul when in the solemn Office of the Mass such a passage as the 'Primo dierum omnium' bursts upon us. It is not hard for us, then, to understand what the Ancients meant when they said that the Soul is ordered in special relation to the principles of Harmony and Rhythm, and is, therefore, by no other influence so surely moved. Hence I hold my conviction to be securely based, namely, that Poetry has by our very constitution a stronger attraction for us than any other form of expression."

The poets are to be chosen for study from the standard of art,

⁸⁴ Cf. Dominici, *Regola del Governo di Cura Familiare*, 133-136. Edited by Donato Salvi, Firenze, 1860.

⁸⁵ Woodward, *ibid.*, 57.

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⁸⁵ Woodward, *ibid.*, 57.

rather than for the content of their writings. Thus considered, D'Arezzo distinguishes two classes, the aristocratic and the vulgar. The latter he counsels the lady to pass by. Such are the comic dramatist, who may season his wit too highly; and the satirist, who may describe too bluntly the vices he scourges. But Vergil, Seneca, and Statius, and their school, must be the trusted companions of all who aspire to culture.

GREEK

In the schools of Humanism Greek was not only studied as the key to the richest treasures of the Revival; in these schools the use of Latin as the colloquial language afforded still another motive for the thorough study of the older language; namely, the close relation existing between the Latin and the Greek. In addition to this, Greek was for the Italian the living language of a neighboring and kindred nation. This explains the nature of the training in this language proposed by the humanist for girls and boys indifferently. The study of Greek was to the Renaissance woman what the study of any modern foreign language, and Latin and Greek all combined, is for the student of today. Hence its importance as a branch of learning in the Italian schools of the Revival.

That as early as 1405, D'Arezzo makes no provision in his treatise for the teaching of Greek is in all probability due to the fact that this language was then only beginning its struggle for a place in the New Learning and facilities for its study were still, for the most part, confined to the universities. Whether the hope of the humanist to restore the language and literature of Greece to a place of honor in the grammar school should be realized, still remained to be seen.

As late as 1405 Vergerio complained of the lack of zeal for this restoration⁸⁶ and affirmed that there were only one or two who were tardily endeavoring to rescue from oblivion something of "that noble tongue once well nigh the daily speech" of the Italian race.

But the girl did not have to wait for the influx of native teachers after the fall of Constantinople, in 1453, to share in the advantages of the Greek Revival. The "one or two" to whom Vergerio gives credit for exceptional zeal in this respect, soon succeeded in persuading others to join them. Of the three famous lecturers in

⁸⁶ *Op. cit.*

Greek, Manuel Chrysoloras, Theodore Gaza and George of Trebizond, two, Gaza and Trebizond, were later employed by Vittorino da Feltre in his school at Mantua, and three others, Guarino Veronese, Francesco Filelfo and Giovanni Aurispa, traveling to Greece or Constantinople to make the better progress, returned to Italy to give an impulse to the movement which, in consequence, spread rapidly before the close of the first half of the fifteenth century.

In 1431, the little 6-year-old pupil of Vittorino, Cecilia Gonzaga, was making such progress in both Latin and Greek that her tutor ordered for her use, the next year, a copy of the four Gospels in Greek together with two Latin grammars for immediate use.⁸⁷

In the schools of Guarino da Verona, the girls received a similar training. Isotta Nogarola and her sister, Genevra, attended his classes in Verona,⁸⁸ and at Ferrara the Este family benefited not only by his personal teaching, but by that same teaching through his son, Battista Guarino, who continued his father's labors at Ferrara well into the sixteenth century. Battista gave Isabella d'Este her first lessons, as we learn from a letter which he addressed to Federico Gonzaga in 1482, when Isabella was 8 years old. In this year there was a famine in Ferrara and Guarino begged the Marquis of Mantua for a grant of wheat in order that he might the better instruct Donna Isabella, who, two years before, had been betrothed to Francesco Gonzaga, the heir of Mantua. She "is now," he adds, "thank God, in perfect health and learns with a marvelous facility far beyond her years."⁸⁹

This account of the tutor agrees with that of the Mantuan envoy at the time of the betrothal: "Madonna Isabella was then led in to see me and I questioned her on many subjects, to all of which she replied with rare good sense and quickness. Her answers seemed truly marvelous in a child of 6, and although I had already heard much of her singular intelligence, I could never have imagined such a thing to be possible."⁹⁰

When sending to Mantua her portrait, painted by Cosimo Tura, the envoy adds: "I send the portrait of Madonna Isabella so that your Highness and Don Francesco may see her face, but I can

⁸⁷ Woodward, *op. cit.*, 70.

⁸⁸ Sabbadini, "Vita di Guarino Veronese, 123," Geneva, 1891. Cited by Woodward, *ibid.*, 120.

⁸⁹ Cartwright, *op. cit.*, I, 9.

⁹⁰ Cartwright, *Isabella d'Este*, I, 3.

assure you that her marvelous knowledge and intelligence are far more worthy of admiration."⁹¹

While no special mention is made of Greek, the presence of Battista Guarino as instructor at this Court, and of his father, Guarino da Verona, would indicate the parallel teaching of Latin and Greek at Ferrara as a matter of course. As late as the days of Isabella a child's "marvelous knowledge" would need no specification as to the subjects commonly taught her.

In a treatise published in 1459 one year before the death of Guarino da Verona, Battista Guarino expounds his methods which he affirms are precisely those of his father.⁹²

Of the study of Greek he says: "I have said that the ability to write Latin verse is one of the essential marks of an educated person. I wish now to indicate a second, which is of at least equal importance, namely familiarity with the language and literature of Greece. . . . I can allow no doubt to remain as to my conviction that without a knowledge of Greek, Latin scholarship itself is in any real sense impossible."

He then points out the importance of Greek scholarship for the proper understanding of Latin, and the desirability of even studying Greek before Latin, notwithstanding the necessity of giving it the second place since it must be "for us . . . a learned and not a colloquial language, and that Latin itself needs much more elaborate and careful training than was requisite to a Roman of the imperial epoch. On the other hand," he continues, "I have myself known not a few pupils of my father—he was, as you know, a scholar of equal distinction in either language—who after gaining a thorough mastery of Latin, could then in a single year make such progress with Greek that they translated accurately entire works of ordinary difficulty from that language into good readable Latin at sight."

After giving directions for the careful and systematic teaching of the rudiments of *Grammar*, Guarino recommends in the choice of texts simple narrative prose for the beginning that the attention may be concentrated upon vocabulary and constructions. He would then gradually increase the intricacy of the text to lead the student from difficulty to difficulty.

Of *Poetry* he says: "Our scholar should make his first acquaintance with the poets through Homer, the sovereign master of them

⁹¹ *Ibid.*, 4.

⁹² "De ordine docendi et studendi," Modena, 1496. Translated by Woodward, *op. cit.*, 159.

all." And this because of the dependence of the Latin poets, notably Vergil, on Homer and the other Greeks. From Homer he would pass on to the other heroic poets and to the dramatists.

The women of the republics and those under private instructors in the family circle must have had equal opportunities for the study of Greek with the pupils in the palace schools. We cannot be certain who Alessandra Scala's teacher was, but her husband was a native of Greece,⁹³ and Greek had been cultivated at Florence since the coming of Chrysoloras in 1397. At Venice the presence of both Vittorino and Guarino⁹⁴ would give such women as Cassandra Fedele, though indirectly, the opportunities less evident here than at the centers of culture created by the great humanistic schools.

Ippolita and Battista Sforza, at Milan, had not only Lascaris to teach them Greek, but later Baldo Martorelli, a pupil of Vittorino da Feltre. Under this tutor Ippolita made remarkable progress in Latin and there is preserved in Rome in the Monastery of the Holy Cross in Jerusalem a little manuscript of hers on the "De Senectute" written when she was 13.⁹⁵ Her knowledge of Greek warrants the belief that she made similar progress in that language under Martorelli. This tutor later became the secretary of Ippolita at Naples and in all probability tutor to her daughter Isabella d'Aragona.⁹⁶

The many instances of Greek learning which we find among the Renaissance women, enable us to conjecture what were the results obtained in the education of girls through the instrumentality of the various tutors trained in the schools of Vittorino and Guarino. The statement made through the filial pride of Battista Guarino holds equally for the Mantuan school in the days of Vittorino:⁹⁷ "For as from the Trojan Horse of old the Greek heroes spread over the captured city, so from that famous Academy of my father has proceeded the greater number of those scholars who have carried learning, not merely throughout Italy, but far beyond her borders."

Auxiliary Studies

The anxiety not to overcrowd the curriculum, or to give too wide a scope to subjects purely objective, to the detriment of the

⁹³ *Supra*, 11.

⁹⁴ Tiraboschi, *op. cit.*, Vol. VI. Pt. III, 968-989.

⁹⁵ *Ibid.*, 849.

⁹⁶ Rosmini, *op. cit.*, 268.

⁹⁷ Cf. Tiraboschi, *op. cit.*; Rosmini, *Ibid.*

more important "humanities," is a characteristic feature of the new system. In his general treatment of the choice of subject matter, Vergerio⁸⁸ would have educators beware of this danger. In keeping with his theories for general application on the part of the pupil, are those of D'Arezzo for the choice of studies proper to a woman, even one "of keen and lofty aspirations to whom nothing that is worthy in any learned discipline is without its interest."

On this subject he says: "In some branches of knowledge I would rather restrain the ardor of the learner, in others, again, encourage it to the uttermost. Thus there are certain subjects in which, whilst a modest proficiency is on all accounts to be desired, a minute knowledge and excessive devotion seems to be a vain display."

Science and Mathematics

Among the studies deemed by the humanist "not worthy to absorb a cultivated mind" are "astrology," by which we are given to understand "astronomy" as well, and the "subtleties" of arithmetic and geometry. We may not infer from this that the humanist dismissed all interest in science and mathematics in a girl's study. In treating of the information to be derived from the poets the same author says: "For in their writings we find deep speculations upon Nature and upon the Causes and Origins of things." His assertion that a modest proficiency in such subjects as science and mathematics is on all accounts to be desired, and the general trend of his thought in treating of the character of true learning lead us to read his meaning in the expression of a nineteenth century theorist: "A woman in any rank of life, ought to know whatever her husband is likely to know, but to know it in a different way. . . . Speaking broadly a man ought to know any language or science he learns, thoroughly, while a woman ought to know the same language or science only so far as may enable her to sympathize in her husband's pleasures and in those of his best friends. Yet, observe, with exquisite accuracy as far as she reaches. There is a wide difference between elementary knowledge and superficial knowledge—between a firm beginning and a feeble smattering. A woman may always help her husband by what she knows, however little; by what she half knows, or mis-knows, she will only tease him."⁸⁹

⁸⁸ *Op. cit.*

⁸⁹ Ruskin, *Sesame and Lillies*.

Christian Doctrine and Ethics

"What Disciplines then are properly open to her?" D'Arezzo asks. And he answers: "In the first place she has before her as a subject peculiarly her own the whole field of religion and morals." Under the head of the Literature of the Church the author here prescribes the study of Christian Doctrine as a formal branch of necessary knowledge: "The literature of the Church will thus claim her earnest study. Such a writer, for instance, as St. Augustine affords her the fullest scope for reverent yet learned inquiry."

Of the formal study of ethics, apart from religion, he says: "Moreover, the . . . Christian lady has no need in the study of this weighty subject to confine herself to ecclesiastical writers. Morals indeed, have been treated of by the noblest intellects of Greece and Rome. What they have left us upon Continence, Temperance, Modesty, Justice, Courage, Greatness of Soul, demands your sincere respect. You must enter into such questions as the sufficiency of Virtue to Happiness, or whether, if Happiness consists in Virtue, it can be destroyed by torture, imprisonment or exile; whether, admitting that these may prevent a man from being happy, they can be further said to make him miserable. Again, does Happiness consist (with Epicurus) in the presence of pleasure and the absence of pain; or (with Xenophon) in the consciousness of uprightness; or (with Aristotle) in the practice of Virtue? These inquiries are of all others, most worthy to be pursued by men and women alike; they are fit material for formal discussion and for literary exercise."

And he concludes: "Let religion and morals, therefore, hold the first place in the education of a Christian lady."

Thus the humanist anticipates by five hundred years the doctrine of the English social reformer, John Ruskin: "And, indeed, if there were to be a difference between a girl's education and a boy's, I should say that of the two the girl should be earlier led, as her intellect ripens faster, into deep and serious subjects; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit; and also to keep her in a lofty and pure element of thought."¹⁰⁰

¹⁰⁰ *Ibid.*

Music

Of the further forms of discipline suitable to a girl, D'Arezzo makes no mention, but his associates treat of other subjects and methods, in a general way, which were evidently adopted in the system for training girls. Among the branches of study thus provided for, music holds a place of distinction. The attitude of Humanism towards this art is very definite. Like poetry and all the other forms of harmony and rhythm, it must be classical, not sensuous or sentimental. The example of the Greeks was a conclusive argument with the Renaissance educator: "As to music," says Vergerio, "the Greeks refused the title of 'Educated' to any one who could not sing or play. . . . In so far as it is taught as a healthy recreation for the moral and spiritual nature, music is a truly liberal art, and, both as regards its theory and its practice, should find a place in education."¹⁰¹

Under the careful supervision here recommended music was taught in the school of Vittorino da Feltre¹⁰² and it is very probable that Cecilia Gonzaga and her companions were trained in this art, although we find no special mention of the musical education of the girls at the court of Mantua until the days of Isabella d'Este. It would appear that in the beginning of the movement Naples and Ferrara offered the best opportunities to girls in this respect. In the first half of the fifteenth century, the daughters of Niccolo d'Este were proficient in music¹⁰³ and Leonora, daughter of King Ferrante of Naples, was an accomplished musician when she came to Ferrara in 1473 as the bride of Ercole d'Este. Here she kept up her practice on the harp while her daughters learned to play the clavichord, lute and viol.

Don Giovanni Martino, a priest whom Duke Ercole had invited from Constance to direct the chapel choir of Ferrara, taught the Este girls and after Isabella's marriage he went occasionally to Mantua to give her lessons. Giralomo da Sestola taught her singing, an accomplishment for which she became famous.¹⁰⁴ Beatrice d'Este was specially gifted in music and at the court of Milan, after her marriage with Lodovico Sforza, she engaged Lorenzo Gusnasco of

¹⁰¹ *Op. cit.*

¹⁰² Woodward, *op. cit.*, 43.

¹⁰³ *Supra*, 10.

¹⁰⁴ Cf. Cartwright, *Isabella D'Este*, I; *Beatrice d'Este*, 35, London, 1899.

Pavia to make her calvichords and viols of the rarest workmanship.¹⁰⁵

It was as a musician more than as a poet, that Gaspara Stampa won renown at Venice. With Cassandra Fedele¹⁰⁶ this gifted girl exemplifies the nature of the musical education afforded in the classical circles of this city of all sweet harmonies.

Chorus singing was carefully cultivated among the children at all these schools as we learn from the accounts of the public plays and pageants so frequent and so artistic, in Renaissance society;¹⁰⁷ and the child's musical appreciation was early developed through the solemn chant of the court chapel and the classical performances in the theater attached to the palace.¹⁰⁸

Art

Drawing, as a subject of special study, even for the boy, seems not to have found favor with the humanists. The judgment expressed by Vergerio, in 1405, appears to have been followed out in practice in the schools of the Revival: "We are told that the Greeks devised for their sons a course of training in four subjects: letters, gymnastics, music and drawing. Now, of these drawing has no place among our liberal studies; except in so far as it is identical with writing (which is in reality one side of the art of Drawing), it belongs to the Painter's profession: the Greeks, as an art-loving people attached to it an exceptional value."¹⁰⁹

Even though Italy was soon to become intensely art-loving, the geniuses that suddenly transformed her into a paradise of beauty were, in all truth, "born, not made." They cultivated their gifts independently of the schools, and helped themselves by the private study of geometry and the practice of drawing.¹¹⁰

The Italian girl might prove her genius in this practical way, but she gave at least proof of her artistic sense by her just appreciation of the works of the great masters. The Renaissance court became a veritable art gallery through the patronage ex-

¹⁰⁵ Cartwright, *Beatrice d'Este*, 37.

¹⁰⁶ *Supra*, 108f.

¹⁰⁷ Cf. Cartwright *op. cit.*; Ady, *His. of Milan under the Sforza*, 290. London, 1907.

¹⁰⁸ *Ibid.*

¹⁰⁹ *Op. cit.*

¹¹⁰ Cf. Rio, *De l'Art Chrétien*, Paris, 1874; Vasari, *Le Vite de' più eccellenti pittori, scultori et architetti*. Bologna, 1647.

tended to painters and sculptors and to the master-architects of the Revival.¹¹¹

In such an environment the girl found inspiration and developed the conscious power of interpreting the thoughts and feelings embodied in the forms of beauty that surrounded her. This aesthetic education produced such keen critics and enthusiastic patrons as Vittoria Colonna and Isabella d'Este.

But there was still another branch of art open to the girl—one in which she possessed peculiar advantages over her brother; for in the Renaissance days beautiful needlework was not only prized and procured at much cost and trouble but it was taught in the household as a branch of domestic science and as a fine art.

When we find the little girl deftly plying the embroidery needle before she is 6, we understand the skill with which the maiden in her teens planned the patterns for her gowns and for the ornamental designs upon them in which she took so much pure pleasure.¹¹²

In the occasional glimpses into the Italian household which the family records afford us we see the girl diligently occupied with her sewing when not busy with her books or taking exercise in the open air.

The little Piero de'Medici, son of the great Lorenzo, while practicing his Latin under the eye of Poliziano, thus gives his father an account of his sisters: "Maddelena knocks her head against the wall but does not hurt herself. Lucia can already say a few things. Contessina makes a great noise all over the house. Lucrezia sews, sings and reads."¹¹³

At Mantua, the great Elisabetta Gonzaga, the future Duchess of Urbino, and her sister Maddelena are still mere children when their governess writes to the Marquis Federico, their father: "You will be glad to hear that both your illustrious daughters are well and happy and very obedient, so that it is a real pleasure to see them with their books and embroidery."¹¹⁴

In the household entries of Ferrara is the significant item: "Two bone needles and one gold needle for Madonna Isabella's embroidery."¹¹⁵

¹¹¹ *Ibid.*

¹¹² Cartwright, *Isabella d'Este*.

¹¹³ Hare, *op. cit.*, 68.

¹¹⁴ Luxio e Renier, *Mantova e Urbino*, 6.

¹¹⁵ "Registro de' Mandati," 48. Cited in Cartwright, *Isabella d'Este*, I, 10

Physical Culture

While this spirit of quiet industry and premature seriousness would seem to indicate an undue physical and mental restraint, it is evident from parallel records that this was far from being the case. The Renaissance girl enjoyed freedom and liberty, and her physical needs were carefully provided for.

On this important subject of physical training, in so far as it concerns the education of girls, the theorists are silent. But the harmonious development of body and mind is a principle strongly insisted upon in the general treatises of the humanist educators. Here we find counsels on the practice of self-restraint and self-denial from motives of virtue, and advice on the cheerful endurance of privation as a means of securing to the boy the hardihood becoming the future soldier.

For the girl, like principles held. While she was spared the hardships attendant on wars, she was not exempt from the inconveniences occasioned by political changes, and even in peaceful times, necessary journeys alone called for the spirit of heroic endurance.¹¹⁶ Hence her need of discipline in the power of physical resistance.

Physical training in both these aspects was advocated by the humanist in common with his immediate predecessors in the field of education, but to these two ideas he added a third; namely, the Greek system of regular exercise to secure grace and freedom of movement, with health and strength of limb.¹¹⁷ For the girl this end was attained by means of ample outdoor exercise and by the assiduous cultivation of the classical dance.

The Greek dance was evidently cultivated at Ferrara in the days of Niccolo d'Este, but we find no record of a regular dancing master at this court until 1480, nearly thirty years after Strozzi's account of the graces exhibited by Bianca in this art.¹¹⁸ In this year a Jewish master, who had previously taught dancing at the court of Urbino, was employed by Ercole d'Este to give his daughters lessons, as we learn from a letter to the Marquis Federigo Gonzaga in which his envoy says that he had seen Isabella dance with her master, Messer Ambrogio, a Jew in the Duke of Urbino's

¹¹⁶ Cf. Cartwright, *op. cit.*; Ady, *op. cit.*

¹¹⁷ Cf. Aeneas Sylvius, "De Liberiorum Educatione." Translated by Woodward, *op. cit.*, 138; Vergerio, *Ibid.*, 113.

¹¹⁸ Tiraboschi, *op. cit.*, Vol. VI, Pt. III, p. 853.

service, and that the grace and elegance of her movements were amazing in one of her tender age. When this letter was written Isabella was six.¹¹⁹

Another dancing master, Lorenzo Lavagnola, was employed by Ercole d'Este for some time, after he had taught in Mantua and Milan. This teacher was commended to Bona, Duchess of Milan, by Barbara, the wife of Lodovico Gonzaga, who, from the age of ten, was brought up at the court of Mantua and educated with Cecilia, her future sister-in-law.¹²⁰

Whether Cecilia and Barbara had these systematic dancing lessons in the school of Vittorino, does not appear, but Barbara recommended this teacher of her grand-daughters, and very probably of her daughters, to Bona of Savoy as superior to all other masters of the art of dancing.¹²¹

Lavagnola not only taught dancing but directed the theatricals given on family festive occasions and arranged little plays for the children. In these theatricals the dance was a feature of special interest and received careful preparation. In these dances the children attached to the court took part as they did in the choruses and processions,¹²² so frequent on Church festivals and other state occasions.

The importance attached to physical culture, purely as culture, is manifest in the value set on its possession as we find it expressed not only by the poets and painters of the time, to whom must of necessity be allowed a certain license, but in the intimate correspondence of serious men and women.

Lucrezia Tornabuoni, wife of Piero de'Medici, writing to her husband from Rome where she is seeking the acquaintance of Clarice Orsini, the future bride of her son Lorenzo, says: "She doesn't carry her head well as our girls do, but lets it droop a little forward, which I think is due to her timidity." And in her maternal pride she concludes that Clarice is "far above the ordinary, but not to be compared to Maria, Lucrezia and Bianca."¹²³

The Italian humanists were so fortunate in climatic conditions

¹¹⁹ Cartwright, *Isabella d'Este*, I, 12.

¹²⁰ Kristeller, "Barbara von Brandenburg" in *Hohenzollern Jahrbuch*, 1899, 66.

¹²¹ Cartwright, *Beatrice d'Este*, 37.

¹²² *Ibid.*

¹²³ Del Lungo, *op. cit.*, 253, note 41.

and in the location of their buildings, that the problem of indoor gymnasiums would have been an anomalous one. Free open-air life was the precious inheritance of the Italian child and the Renaissance educators had but to leave him in possession of his freedom. The obligatory exercises were consequently held on the grounds allotted to the schools.

The girl enjoyed the same rights as the boy in this respect. In the days of Vittorino da Feltre we find the little Cecilia Gonzaga with her brothers, riding out in the pleasant air and sunshine in the company of their beloved tutor;¹²⁴ and later on other Gonzaga children roved over the same spacious meadows on foot or on horseback in the company of their pet dogs and fawns. Writing of two of these, Elisabetta and Maddelena, the grand-nieces of Cecilia, their governess says: "They enjoy riding the new pony, one on saddle, the other on pillion. . . . They are quite delighted with it and your Excellency could not have sent them anything which would please them more."¹²⁵

In the family group outside of Florence, the Medici girls must have had a share in the joy brought by the gifts which Lorenzo made to the young Piero after receiving his begging letters: "I wish you would send me some of the best setters that there are, I do not desire anything else. . . . Something must have happened to the horse because if it had been all right you would have sent it to me as you promised. In case that one cannot come please send me another."¹²⁶

The girls of Naples and Ferrara enjoyed their outdoor sports if one may judge from the zest with which Beatrice d'Este entered into the life of Milan in company with Isabella d'Aragona, the daughter of Ippolita Sforza. When Beatrice was married to Lodovico Sforza she was only fifteen and her girlhood exercises were very naturally continued. Expeditions on horseback, fishing, hunting, playing ball for recreation after the refectation at the water's edge, and the chorus singing on the way, are all in keeping with the spirit of the Revival as we find it expressed in the writings of the theorists and exemplified at Florence and Mantua.¹²⁷

¹²⁴ Woodward, *op. cit.*, 66.

¹²⁵ Luzio e Renier, *op. cit.*, 6.

¹²⁶ Hare, *op. cit.*, 68.

¹²⁷ Cartwright, *Beatrice d'Este*, 81.

Morality and Religious Practice

But while mind and body were thus harmoniously developed the girl's moral and religious training was not neglected. Although the Church did not directly establish these private domestic schools she governed them by right of her spiritual authority, a right not questioned by the men who founded these schools or by those whose patronage or labor maintained them.

Nor was her jurisdiction over them merely temporal. Her rule was exercised through the moral influence of her teaching and by means of the encouragement and assistance arising from the patronage extended by the Sovereign Pontiffs and other churchmen to the promoters of the true Renaissance, as well as from their attitude towards the educated women of their day.¹²⁸

Enlightened by faith and directed by supernatural motives, such humanist schoolmasters as Vittorino da Feltre promoted religious practice among their pupils and stimulated devotion, both by precept and example. The court chapel or the near-by church was regularly attended by the entire body of teachers and students. Daily Mass and the frequentation of the sacraments, sermons and instructions and prayers recited in common, all helped to form habits of virtue and piety.¹²⁹

In these schools, Religion was queen. Her court was graced by the presence of the New Learning, but she was far from abdicating in favor of her honored guest. The regrets expressed by educators laboring under less happy conditions are not to be found in the writings of the Italian humanists. The cooperation of parents and of the Church created obligations and granted liberties by virtue of which the work in the classroom was not limited, either by choice or by necessity, to an aim which could find "no higher purpose than that of determining for each individual the things in this life best worth living for."¹³⁰

While their study of the ancients showed these humanists the futility of attempting to substantiate the claims of knowledge, when defined in terms of virtue, yet they had other convictions which taught them that morality must either drop out of a girl's life or be fostered by religion.

¹²⁸ Cf. Pastor, *op. cit.*

¹²⁹ Cf. Vespasiano. *Vite de Uomini Illustri del secolo XV*. Firenze, 1859.

¹³⁰ Monroe, *Text Book in Hist. of Ed.*, 59. New York, 1912.

By means of the teaching of Christian Doctrine and Ethics the humanists determined for her the things in both this life and the next best worth living for, but they were not satisfied with this. That they might secure the application of this knowledge in right doing they saw to it that the essential elements of religion and morality were bound up with her mental and physical development. To this end stress was laid upon the cultivation of moral and religious sentiments in the study of the classical languages and other related subjects, just as in the teaching of music and in physical culture.

In his enthusiasm for ancient literature, D'Arezzo did not lose sight of this. Summing up his theories he says: "None have more urgent claim than the subjects and authors which treat of Religion and of our duties in the world; and it is because they assist and illustrate these supreme studies that I press upon your attention the works of the most approved poets, historians and orators of the past."¹³¹

But beyond the strength of the theory was the personal power of the teacher, who understood how to mingle philosophy and religion with his lessons in Latin and Greek, and by means of the study of men and things to "lead the soul back to God."

This loyalty of the Renaissance schoolmaster to the standard of morals raised by the early theorists, enabled later humanistic writers to express their convictions on this point with greater assurance.

In 1450, Aeneas Sylvius takes for granted that Humanism has produced perfectly cultured mothers to serve as models for their sons, whose educational interests he is considering:¹³² and in 1460, Maffeo Vegio could appeal to experience when he asserted that the study of the classics should be a help rather than a hindrance to the girl in her study and practice of virtue and religion.¹³³

Added to these powerful influences of the Church and the schoolroom was that of family environment in which the young Renaissance girl found peculiar inspiration. The daily companionship of brothers and sisters tempered her nature and strengthened her character, while the watchful love of a wise and tender mother and a devoted father directed her progress in

¹³¹ *Op. cit.*

¹³² *Op. cit.*

¹³³ Cf. Kopp, "Mapheus Vegius und Aneas Sylvius," in *Bibliothek der katholischen Pädagogik*, II. Freiburg, 1889.

virtue and knowledge. For her coeducation was thus stripped of its disadvantages and robbed of its dangers. With the safeguards provided by this combination of happy circumstances she could lend herself to every intellectual and human interest without sacrificing the peculiar graces of her feminine nature not endangering her spiritual well-being.

At the passing away of the larger home schools, when the ducal families declined, the convent became the natural center of the new influence. The tendency among the women educated under humanism to embrace the life of the cloister was not diminished in Italy during the sixteenth century. The older orders of nuns thus strengthened their efficiency in the work of education, while new orders sprang up. Early in this century St. Angela de Merici founded the Order of Ursulines for the express purpose of educating girls. This was the first exclusively teaching order established in the Church, and it took its spirit from the attitude of the times towards the higher education of women.¹³⁴

¹³⁴ Catholic Encyclopedia, *The Ursulines*; Cf. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche*, Paderborn, 1907-08; Hélyot, *Histoire des Ordres Monastiques, Religieux et Militaires*, Paris, 1714-19.

(To be continued)

SIMILARITIES IN MONTESSORI AND ROUSSEAU

In the following comparison between Dr. Montessori and Rousseau such of their doctrines, views and practices will be considered as show any evidences of similarity, together with possible slight differences that may exist.

In the entire realm of educational history there is nothing so intensely interesting and fascinating as the study of the inter-relation existing among educational leaders and reformers. We are all certainly aware of the tremendous and far-reaching influence of Rousseau in the educational world and how all subsequent reformers, more or less, fell in line with his views. For example, Basedow's career as educational reformer was solely due to the reading of "Emile." Pestalozzi, imbibing Rousseau's ingrained hatred for society and civilization, betook himself to farming—and education. We know certainly that Froebel, as pupil of Pestalozzi, drew much from the well-springs of Rousseauian philosophy. Herbart's intimacy with Pestalozzi is matter of history. Spencer, on his part, very strongly advocates a number of Rousseau's theories, among which may be mentioned the doctrine of consequences, and the discipline of things.

That all these educational reformers claim originality in their views and doctrines is but natural; it is one way of securing attention and recognition. Rousseau, himself, in his abrupt break from the educational methods and usages of his day, tells us to take the very reverse of the current practice and thus be assured of almost always doing right. After him, Pestalozzi thought it his mission "to stop the car of European progress, and set it going in a new direction." Spencer, too, would consider educational problems free from all tradition and prejudice.

But despite their claims of originality, Rousseau's influence is clearly apparent in most of the famous educators of the past century. We know, too, that much in the Montessori system is traceable to the Froebelian school. Hence, it is but natural to conclude that Dr. Montessori likewise must have come within the influence of Rousseau's educational views.

These points are especially to be noted: first, the Doctrine of Liberty; second, Auto-education; third, Sense-training, with a number of additional theories and practices based upon these fundamentals.

DOCTRINE OF LIBERTY

The underlying doctrine in the Montessori system is the "Liberty of the Pupil." She clearly states: "The fundamental principle of scientific pedagogy must be, indeed, the liberty of the pupil; such liberty as shall permit a development of individual, spontaneous manifestations of the child's nature.¹ . . . We cannot know the consequences of suffocating a spontaneous action at the time when the child is just beginning to be active: perhaps we suffocate life itself. Humanity shows itself in all its intellectual splendor during this tender age—and we must respect religiously, reverently, these first indications of individuality. If any educational act is to be efficacious, it will be only that which tends to help toward the complete unfolding of this life. To be thus helpful it is necessary rigorously to avoid the arrest of spontaneous movements."² Her concept of liberty includes the harmonious adjustment of the individual to the needs of society, and there is constant and systematic provision made for this adjustment. Rousseau's idea of liberty is more akin to the liberty and freedom of the savage, as he would have man reared absolutely estranged from his fellows, and only in time learn to conform to the demands of society in so far as these impose themselves as unavoidable necessities. Though he would have the pupil enjoy liberty in that he never be commanded to do anything whatever against his will, still he says: "The child ought to choose only what you will have him do. He ought not to take a step which you have not foreseen; he ought not to open his mouth unless you know what he is going to say."³ Again, all exercise of authority is to disappear in Rousseau's educational scheme. The child is to be ruled solely by the law of necessity, and we have thus as a result a liberty somewhat equivalent to that of the brute creation.

Returning to Dr. Montessori we find she next treats of discipline. She uses liberty as the basis of discipline, and as liberty is activity, discipline itself must necessarily be active. "We do not consider," she says, "an individual disciplined only when he has been rendered as artificially silent as a mute and as immovable as a paralytic. He is an individual annihilated, not disciplined. We call an indi-

¹ Dr. Montessori, *The Montessori Method*, trans. by Anne E. George 28, New York, 1912.

² *Ibid.*, 87.

³ W. H. Payne, Rousseau's "Émile," Bk. II, 87, New York, 1906.

vidual disciplined when he is master of himself."⁴ Rousseau, in presenting to us *Émile* at the age of twelve, would have us carefully observe him and see if he be not disciplined, in perfect self-possession and mastery of himself. "Leave him to himself, in perfect liberty," he says, "and observe what he does without saying anything to him; consider what he will do and how he will go about it. Having no need of being assured that he is free, he never does anything thoughtlessly, or simply to exhibit his power over himself. Does he not know that he is always master of his own conduct? He is alert, quick, agile; his movements have all the vivacity of his age, but you do not see one which has not a purpose. Whatever he chooses to do, he will never undertake anything which is beyond his powers, for he has fairly tested them and knows them."⁵

Putting children under constraint is strictly to be avoided in the Montessori system. The directress should constantly endeavor to gain the heart of the child "in order to direct him as a human soul." "We have," says Dr. Montessori, "until the present day, wished to dominate the child through force, by the imposition of external laws, instead of making an interior conquest of the child. In this way, the children have lived beside us without being able to make us know them. But if we cut away the artificiality with which we have enwrapped them, and the violence through which we have foolishly thought to discipline them, they will reveal themselves to us in all the truth of child nature."⁶ Although Rousseau would have us assert our superiority and mastery over the child, in that he come to know it, learn it and feel it, nevertheless he tells us that in the main the child should be left free and unhampered in his actions. In other words, spontaneity must not be interfered with. Besides, Rousseau draws attention to the results of this mode of action. "Seeing," he says, "that you are not bent on thwarting the child, never distrusting you, and having nothing to conceal from you, he will never deceive you, and will never lie to you; he will show himself just as he is, without fear."⁷

Dr. Montessori would also have the child be spared every undue

⁴ Dr. Montessori, *ibid.*, 86.

⁵ "Émile," trans., *ibid.*, Bk. II, 127.

⁶ Dr. Montessori, *ibid.*, 117.

⁷ "Émile," Bk. II, 88.

effort. "If the directress," she says, "provokes the child to make an unnatural effort, she will no longer know what is the spontaneous activity of the child," and she further warns the teacher to be careful of two things: "first, not to insist by repeating the lesson; and second, not to make the child feel that he has made a mistake, or that he is not understood, because in doing so she will cause him to make an effort to understand, and will thus alter the natural state which must be used by her in making her psychological observation."⁸ Rousseau holds more or less the same view and counsels that the child never be required to make insufficient or superfluous effort. "We should," he says, "never force our pupils to be attentive,"⁹ and though *Émile* has reached the age of twelve and should be gradually led to give consecutive attention to the same subject, still, "it is never constraint, but always pleasure or desire, which should produce this attention. . . . Keep a watchful eye over him, and whatever may happen, abandon everything rather than have his tasks become irksome."¹⁰ Rousseau is consistent here in that he would not have his pupil do anything against his own will. Madam Montessori's purpose, however, is merely for the psychological study of the individual.

Next to be considered is the subject of personal independence, which, according to Dr. Montessori, is a natural outgrowth of the principle of liberty. She tells us: "No one can be free unless he is independent: therefore, the first active manifestations of the child's individual liberty must be guided, that through this activity he may arrive at independence."¹¹ She holds that society as constituted has not yet thoroughly assimilated the highest concept of the term Independence. "This is due," she says, "to the fact that the social form in which we live is still servile."¹² . . . Any nation that accepts the idea of servitude and believes that it is an advantage for man to be served by man, admits servility as an instinct, and indeed we all too easily lend ourselves to obsequious service, giving to it such complimentary names as courtesy, politeness, charity. In reality, he who is served is limited in his independence. This concept will be the foundation of the dignity of the man of the future; 'I do not wish to be served,

⁸ Dr. Montessori, *ibid.*, 109.

⁹ "*Émile*," Bk. III, 140.

¹⁰ *Ibid.*, Bk. III, 144.

¹¹ Dr. Montessori, *ibid.*, 95.

¹² *Ibid.*, 96.

because I am not an impotent."¹³ . . . The man who, through his own efforts, is able to perform all the actions necessary for his comfort and development in life, conquers himself, and in so doing multiplies his abilities and perfects himself as an individual."¹⁴ Her ambition is to make powerful men of the future generation, men who are independent and free. Émile, educated according to nature, is dependent only on things, and accordingly Rousseau strongly arraigns the excessive use of commands and orders in these words: "You will stultify the child if you are always directing him, always saying to him, Go, come, stop, do this, do not do that. If your head is always directing his arms, his own head will become useless to him. . . . Subject in everything to an authority that is always teaching, your pupil does nothing except at the word of command. He does not dare eat when he is hungry, laugh when he is pleased, weep when he is sad, present one hand for the other, or move his foot, save as he has been ordered to do it; and very soon he will not dare breathe save according to your rules."¹⁵ . . . As for my pupil, or rather the pupil of Nature, early trained to rely on himself as much as possible, he is not in the habit of constantly resorting to others."¹⁶ But the one disagreeable element in this notion of independence may be very readily discovered in Émile's character. Rousseau tells us himself: "He considers himself without regard to others and thinks it well that others are not thinking at all of him. He exacts nothing of anyone, and believes he is in debt to nobody."¹⁷

As a natural sequence to the acceptance of the principles of freedom and independence, Dr. Montessori favors the abolition of prizes and all external forms of punishment. "Man," she says, "disciplined through liberty, begins to desire the true and only prize which will never belittle or disappoint him—the birth of human power and liberty within that inner life of his from which his activities must spring."¹⁸ . . . Prizes and punishments are ever ready and efficient aids to the master who must force into a given attitude of mind and body those who are condemned to be his listeners."¹⁹ She admits, however, that "official whippings

¹³ *Ibid.*, 97.

¹⁴ *Ibid.*, 101.

¹⁵ "Émile," Bk. II, 84.

¹⁶ *Ibid.*, Bk. II, 85.

¹⁷ *Ibid.*, Bk. III, 190.

¹⁸ Dr. Montessori, *ibid.*, 101.

¹⁹ *Ibid.*, 21.

and blows" are not as prevalent at the present day as in the past, and that the "awarding of prizes has become less ceremonious." Prizes and punishments, in her estimation, are incentives toward unnatural or forced effort, and that, therefore, we cannot speak of the natural development of the child in connection with them. Rousseau, consistent with his principle that the child find opposition only in things, tells us: "Punishment must never be inflicted on children as a punishment, but that it ought always to come to them as the natural consequence of their bad acts."²⁰ But he thinks differently regarding awards as incentives to effort as shown particularly in his liberal use of candy and cakes. "The proper way to govern children," he says, "is to guide them by the mouth. Gluttony, as a motive, is, of all things, preferable to vanity."²¹ The first is, of course, fully in accord with his naturalistic views, and he discards the latter as being the fruit of human opinion.

Another doctrine of great import with Dr. Montessori is that of development from within. To quote: "From a biological point of view, the concept of liberty in the education of the child in his earliest years must be understood as demanding those conditions adapted to the most favorable development of his entire individuality. So, from the physiological side as well as from the mental side, this includes the free development of the brain. . . . The child is a body which grows, and a soul which develops—these two forms, physiological and psychic, have one eternal font, life itself. We must neither mar nor stifle the mysterious powers which lie within these two forms of growth, but we must await from them the manifestations which we know will succeed one another."²² Rousseau very clearly expresses the same doctrine for he says: "If you are a prudent man you will watch nature for a long time, and will carefully observe your pupil before addressing the first word to him. At first leave the germ of his character at perfect liberty to unfold itself, and put no constraint whatever upon him, in order that you may the better see him in his completeness."²³ From his birth to the age of twelve, *Émile* is to learn

²⁰ "*Émile*," *ibid.*, Bk. II, 65.

²¹ F. Davidson, "Rousseau and Education According to Nature," 129, New York, 1898.

²² Dr. Montessori, *ibid.*, 104.

²³ "*Émile*," *ibid.*, Bk. II, 60.

nothing, as expressed in Rousseau's paradoxical language, but still all his powers are to be developed.

Environment is regarded by Dr. Montessori as a secondary factor in this development. She says expressly: "The child does not grow because he is nourished, because he breathes, because he is placed in conditions of temperature to which he is adapted; he grows because the potential life within him develops, making itself visible; because the fruitful germ from which his life has come develops itself according to the biological destiny which was fixed for it by heredity."²⁴ She claims that the individuals in whom this "mysterious life-force is strong and vital," will be able to overcome the obstacles which environment places in their path. Evidently *Émile* is trained to master his environment, but he also makes it suit his whims and caprices, as we are told: "He does not know what routine, usage, and habit are. What he did yesterday has no influence on what he does today. He follows no formula, yields neither to authority nor to example, and neither acts nor speaks save as it seems best to him."²⁵

AUTO-EDUCATION

Dr. Montessori, in her use of the didactic material, claims to furnish the child with adequate means to educate himself. "In place of the old-time teacher," she says, "we have substituted the didactic material, which contains within itself the control of errors and which makes auto-education possible to each child."²⁶ Here the child is the active principle, the teacher's office is to observe and suggest, and never interfere with the child's actions. She continues: "In fact, when the child educates himself, and when the control and correction of errors is yielded to the didactic material, there remains for the teacher nothing but to observe."²⁷ Rousseau also very emphatically and repeatedly insists that his pupil learn by his own experience, as when he says: "Our pedantic mania for instruction is always leading us to teach children things which they would learn much better of their own accord, and to forget what we alone are able to teach them."²⁸ *Émile*, obliged to learn of himself, makes use of his own reason and not that of others;

²⁴ Dr. Montessori, *ibid.*, 105.

²⁵ "*Émile*," *ibid.*, Bk. II, 125.

²⁶ Dr. Montessori, *ibid.*, 371.

²⁷ *Ibid.*, 173.

²⁸ "*Émile*," *ibid.*, Bk. II, 43.

for to give no weight to opinion, none must be given to authority; and the more part of our mistakes come less from ourselves than from other people. From this constant exercise there should result a vigor of mind like that which the body gets from labor and fatigue.²⁹ If you accustom him to foresee the effect of all his movements, and to correct his errors by experience, is it not clear that the more he acts the more judicious he will become?"³⁰ The other source of correction he proposes is rather to be taken in a moral sense. "Keep the child," he says, "dependent on things alone, and you will have followed the order of Nature in his education. Offer to his indiscreet caprices only physical obstacles or punishments which result from his actions themselves, and which he recalls on occasion. . . . Only experience or want of power should serve as law for him."³¹ Although, as mentioned above, Dr. Montessori would have the teacher only observe, nevertheless on certain occasions some little direction and guidance will be necessary. Similarly, Rousseau would have the teacher aid the child in particular instances. He thus expresses himself: "It will doubtless be necessary to guide the child somewhat; but only a very little, and without seeming to guide him. If he makes mistakes, let him do it; do not correct his errors, but wait in silence till he is in a condition to see them and to correct them for himself; or, at most, on a favorable occasion introduce some procedure which will make him conscious of them."³² Returning to the question of observation Rousseau very pertinently remarks: "The child ought to be wholly absorbed in the thing he is doing; but you (meaning the teacher) ought to be wholly absorbed in the child—observing him, watching him without respite, and without seeming to do so."³³

SENSE-TRAINING

It is clearly evident that the training of the senses constitutes, in the estimation of Dr. Montessori, one of the most salient features in her system of education. "In a pedagogical method" she says, "which is experimental, the education of the senses must undoubtedly assume the greatest importance."³⁴ . . . Our aim

²⁹ R. H. Quick, "Essays on Educational Reformers," 269, New York, 1899

³⁰ "Émile," *ibid.*, Bk. II, 97.

³¹ *Ibid.*, Bk. II, 46.

³² "Émile," *ibid.*, Bk. III, 143.

³³ *Ibid.*, Bk. III, 169.

³⁴ Dr. Montessori, *ibid.*, 167.

in education in general is two-fold, biological and social. From the biological side we wish to help the natural development of the individual, from the social standpoint it is our aim to prepare the individual for the environment. Under this last head technical education may be considered as having a place, since it teaches the individual to make use of his surroundings. The education of the senses is most important from both these points of view. The development of the senses indeed precedes that of superior intellectual activity and the child between 3 and 7 years is in the period of formation."³⁵ We can easily surmise that Rousseau, himself infatuated with the beauties of Nature, fully realized the fact that appreciation of these presupposed sense training. He accordingly tells us that "the first faculties which become strong in us are our senses. These then are the first that should be cultivated; they are in fact the only faculties we forget or at least those which we neglect most completely. We find that the young child wants to touch and handle everything. By no means check this restlessness; it points to a very necessary apprenticeship. Thus it is that the child gets to be conscious of the hotness or coldness, the hardness or softness, the heaviness or lightness of bodies, to judge of their size and shape and all their sensible properties by looking, feeling, listening, especially by comparing sight and touch, and combining the sensations of the eye with those of the fingers."³⁶

As Dr. Montessori, in the utilization of her didactic apparatus, gives us specific directions in the cultivation of the different senses, so does Rousseau point out how this should be done, thus: "To exercise the senses is not simply to make use of them; it is to learn to judge aright by means of them; it is to learn, so to say, to perceive; for we can only touch and see and hear according as we have learnt how. There is a kind of exercise perfectly natural and mechanical which serves to make the body strong without giving anything for the judgment to lay hold of; swimming, running, jumping, whiptop, stone throwing; all this is capital; but have we nothing but arms and legs? have we not also eyes and ears? and are these organs not needed in our use of the others? Do not then merely exercise the strength but exercise all the senses which direct it."³⁷

³⁵ *Ibid.*, 215.

³⁶ R. H. Quick, *ibid.*, 257.

³⁷ *Ibid.*, 260.

Again, Dr. Montessori's main object in sense training is not the mere training of the senses as such, but it is to lead to intellectual development. She says: "It is exactly in the repetition of the exercises that the education of the senses consists; their aim is not that the child shall know colors, forms, and the different qualities of objects, but that he refine his senses through an exercise of attention, of comparison, of judgment. These exercises are true intellectual gymnastics. Such gymnastics, reasonably directed by means of various devices, aid in the formation of the intellect, just as physical exercises fortify the general health and quicken the growth of the body."³⁸ Rousseau again holds pretty much the same view, as may be inferred from his words quoted above when speaking of the cultivation of the senses. He says further: "As everything that enters the mind finds its way through the senses, the first reason of a human being is a reason of sensations; this it is which forms the basis of the intellectual reason; our first masters in philosophy are our feet, our hands, our eyes."³⁹

As to physical exercise, both Dr. Montessori and Rousseau allow great freedom of action to the child, but with this difference: in the Montessori system the muscular exercises are, to great extent, under control of the directress, and limited to certain activities, though calling into play the whole physical organism. These exercises consist of, first, free gymnastics—directed and required exercises and free games. Secondly, educational gymnastics—cultivation of the earth, care of plants and animals, and particular exercises to secure coordinated movements by use of the didactic material. Thirdly, respiratory gymnastics, for teaching the art of breathing. Rousseau, in full accord with Locke, insists that "a sound mind be in a sound body." "Give the body," he says, "continual exercise; make the child robust and sound in order to make him wise and reasonable; let him work, and move about, and run, and shout, and be continually in motion."⁴⁰ He would have Émile develop mainly in the open air, and is very remiss, too, in shielding him from every injury that may befall him for he tells us: "The blessings of liberty are worth many wounds."⁴¹ . . . Far from being careful to prevent Émile from harming him-

³⁸ Dr. Montessori, *ibid.*, 360.

³⁹ R. H. Quick, *ibid.*, 259.

⁴⁰ "Émile," *ibid.*, Bk. II, 84.

⁴¹ *Ibid.*, Bk. II, 44.

self, I should be very sorry never to have him hurt, and to have him grow up without knowing what pain is."⁴²

Manual labor, as one form of physical exercise, is dwelt upon by both at some length. Particularly is this true of Rousseau, who is given credit as the Father of Manual Training. In fact, throughout the period from 12 to 15, Émile is taught to see only the useful and directed to choose a trade, preferably, in accordance with Rousseau's own personal taste, that of a cabinet-maker. Dr. Montessori, on the other hand, would confine herself to educative art and developing the aesthetic taste in the production and ornamentation of pottery and vases—also in employing the children in the construction of miniature buildings. "Thus," as she says, "the children learn to appreciate the objects and constructions which surround them, while a real manual and artistic labor gives them profitable exercise."⁴³

Lastly, one other phase to be noted in Dr. Montessori's system, is the great importance she attaches to Nature in education. For example, she would utilize Nature to inculcate moral lessons, and that, too, without any aid of the teacher. "The educational conception of this age," she says, "must be solely that of aiding the psycho-physical development of the individual; and this being the case, agriculture and animal culture contain in themselves precious means of moral education."⁴⁴ She then indicates the various gradations in this development and compares the silent influence of Nature to a "voice quite different from that of the child's mother or teacher, speaking to him and exhorting him never to forget the task he has undertaken. . . . Between the child and the living creatures which he cultivates there is born a mysterious correspondence which induces the child to fulfil certain determinate acts without the intervention of the teacher."⁴⁵ Nature is the "end all and be all" with Rousseau. Everything that Émile is to learn must come to him through Nature. Neither is there to be any outside interference in this tutelage. In the words of Rousseau: "The child at birth is already the pupil not of the tutor, but of Nature. The tutor merely studies under this first teacher and prevents her efforts from being balked."⁴⁶

⁴² *Ibid.*, Bk. II, 42.

⁴³ Dr. Montessori, *ibid.*, 166.

⁴⁴ *Ibid.*, 156.

⁴⁵ *Ibid.*, 157.

⁴⁶ F. L. Davidson, *ibid.*, 107.

To conclude. As to any evil tendencies existing in the Montessori system, it may be remarked that, as far as the question has been given consideration, none could be directly pointed out, though there may be possible tendencies which, with an inexperienced and injudicious teacher, may prove harmful, *e. g.*, first, an overdevelopment of spontaneity, and we have an example of this in Rousseau's own personal self; second, too great dependence placed upon the doctrine of development from within; third, an overdue fostering of the spirit of freedom and independence.

There is, however, rather more of the impracticable than the possibly dangerous in the system.

Moreover, the following arguments, particularly in a comparison with Rousseau, very forcibly speak in its favor, viz., first, despite the almost unlimited freedom allowed in Dr. Montessori's system, there is still present the ever watchful eye of authority, and the children are taught to respect and love this authority. With Rousseau, authority is not to be exercised on children, and neither does true love and affection find any place in his system of education: second, Dr. Montessori must consider the child as a social being, since her aim in education is to develop and perfect the individual, not only that he may reap for himself the legitimate pleasures of life, but also that he have in view the general good of his fellow-man. Rousseau, on the contrary, holds that man is by nature an isolated being, and only really develops apart from society. Society, in his eyes, is ruinous and corrupting. Besides, he would have the child educated solely to enable him to get out of life all the pleasure possible, without the least thought how the rest of the world may be affected thereby. Every pain, labor, effort, in short whatever could hinder or lessen in the slightest degree the full and sensuous enjoyment of life, he is carefully and assiduously to avoid. A life indeed this, that is worthy of a voluptuary and one truly in accord with Rousseau's own indolent and dalliant nature.

Washington, D. C.

BROTHER JOHN.

SOME EVIDENCES OF MYSTICISM IN ENGLISH OF THE NINETEENTH CENTURY*

(Continued)

WORDSWORTH: GOD SOUGHT THROUGH NATURE

Mysticism is essentially, a union with God: that it is much more need not concern us now. There are, however, many kinds of union with God. First, there is the substantial union of Father, Son, and Holy Ghost, a union ineffable and incommunicable, into which the Three alone can enter. Secondly, there is the hypostatic or personal union of a created nature with a divine, a privilege which belongs to the adorable Humanity of Jesus Christ alone. Thirdly, there is the causal union which exists between the Creator and all creatures, by virtue of their origin, and their dependence on Him. Fourthly, there is an intellectual and affective union with God, which may be either natural or supernatural.

It is possible that the existence of a Supreme Being, worthy of worship and love, may be discerned by the human mind through a purely natural knowledge of the universe, and from this purely natural knowledge may spring a purely natural love. If we believe that God has revealed Himself otherwise than through nature, another kind of knowledge and love is obtainable—the knowledge of faith, and the love of charity: this supernatural intellectual and affective union with God every soul in a state of grace possesses.⁶⁵ When this union is cultivated, and maintained at its highest plane, when every element in it acts in accordance with reason, and a will founded on God, we have, not the mystical state, indeed, but its forerunner, contemplation.⁶⁶ If God is pleased to lead the soul thus prepared into His immediate presence, and give her an “experimental” knowledge of Himself, we have true mysticism. Reserving until later all discussion as to what evidences of this type of mysticism modern English poetry affords, we shall here concern ourselves with that intellectual and affective union brought about by a contemplation of natural objects, and with the author who has given most pronounced expression to the belief that through Nature man may come into immediate contact with the Divine.

*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

⁶⁵ Cf. Sharpe, *Op. cit.*, pp. 63-64.

⁶⁶ Cf. Lejeune, *An Introduction to the Mystical Life*, translated by Levett, London, 1915, p. 285, ff.

No one at all familiar with the poetry of Wordsworth will deny that he possessed a sort of moral sensitiveness, closely akin to the mystical consciousness, which very early affected his imaginative life, and impelled him to give an ethical interpretation to certain aspects of nature, and to claim for natural beauty an influence above and beyond the aesthetic.⁹⁷ His poetry is, in a very large measure, an account of his own inner experiences; experiences, which, originally sense perceptions, were synthesized through recollection, and given a moral interpretation.

Physical environment has much to do with the mental and spiritual development of every individual. Wordsworth was born and reared in the Lake country,⁹⁸ a region noted for its natural beauty: much of his time, through childhood and youth, up to mature manhood, was spent in the presence of picturesque mountains and sheltered dales, of wild fells, and rapid waterfalls. The religious love and regard which he had for nature are traced by him to these early associations:

"Fair seed-time had my soul, and I grew up,
Fostered alike by beauty and by fear."⁹⁹

It was here, the Derwent, "fairest of all rivers" "loved to blend his murmurs" with his nurse's song, and "sent a voice

That flowed" along his dreams.¹⁰⁰

In the biographical poem, "The Prelude," which Legouis declares less a narrative than a study of origins, less the history of a man than the philosophy of a mind,¹⁰¹ he gives an account of youthful, solitary adventures, wherein he feels himself influenced by strange and obscure agencies which have a direct and decisive effect on his spiritual and imaginative life. One experience after another seems to bear out the sense of something back of reality at once awful and incomprehensible.

When the boy, woodcock catching with his companions by moonlight, is tempted to take more than his share of the spoils, he hears among the solitary hills, "low breathings" coming after him,

⁹⁷ Cf. Sneath, E. H., *Wordsworth, Poet of Nature and Poet of Man*, Boston, 1912, p. 3.

⁹⁸ Cf. Myers, *Life of Wordsworth*, New York, 1887.

⁹⁹ *The Prelude*, Bk. I, 11, 301-303.

¹⁰⁰ *Ibid.*, 11, 271-274.

¹⁰¹ Legouis, E. H., *The Early Life of William Wordsworth*, translated by J. W. Matthews, London, 1897, p. 14.

"and sounds
Of indistinguishable motion, steps
Almost as silent as the turf they trod:"¹⁰²

the huge black peak seems to stride after him, with "measured motion like a living thing;" his mind

"Worked with a dim and undetermined sense
Of unknown modes of being."¹⁰³

Nature seemed full of huge and mighty forms, that did not live like men: dim, unseen presences which haunted his boyish sports, and "impressed upon all forms the character of danger and desire."¹⁰⁴

There can be no doubt as to the light in which Wordsworth himself views these experiences. He holds that for him, Nature was a moral teacher, the moulder of his conscience during those early years: that she enforced her lessons through pain and fear, and through the inspiration of high and enduring things.¹⁰⁵ However greatly he may have exaggerated in later years the impressions then made upon him, we see here the crude beginnings of that spiritual apprehension of Nature which was to form more and more an article of his poetic and philosophical creed.¹⁰⁶ He came to feel that he must

"tread on shadowy ground, must sink
Deep,—and aloft ascending, breathe in worlds,
To which the heaven of heavens is but a veil."¹⁰⁷

In all this it is evident that Wordsworth, in common with other mystics, had a dim consciousness of some vast power, overshadowing this sense-world of ours, and making itself felt in the soul.¹⁰⁸ But he believed this power to be, not so much behind Nature, as in it. He held that through the contemplation of Nature man "may see into the life of things"¹⁰⁹ as far, perhaps, as beatific vision or prophetic rapture can attain. He would make Nature a revealing agency of the transcendental world, like

¹⁰² *The Prelude*, Bk. I, 11, 323-325.

¹⁰³ *Ibid.*, 1, 392-393.

¹⁰⁴ *Ibid.*, 1, 471-472.

¹⁰⁵ *Ibid.*, 1, 409.

¹⁰⁶ Cf. Clough, Arthur, *Literary Remains*, London, 1869, Vol. I, p. 310.

¹⁰⁷ *The Excursion*, Preface.

¹⁰⁸ Cf. Veitch, *The Theism of Wordsworth*. *Transactions of Wordsworth Society*, No. 8, p. 24.

¹⁰⁹ *Tintern Abbey*, 1, 51.

love or prayer.¹¹⁰ The question arises, can the world of life, and order, and beauty, by which we are surrounded, however studied, however enjoyed, lead us back to that knowledge and love of God which we have lost through sin?

That Christianity is a supernatural system, propounding spiritual aids without which the human race can have no hope of regeneration, Wordsworth nowhere denies, but he nullifies this truth by asserting that man can be restored to a state of primitive purity by a process purely natural, and independent of any superior agency.

"Paradise and groves
Elysian, Fortunate Fields—like those of old
Sought in the Atlantic main: why should they be
A history only of departed things,
Or a mere fiction of what never was?
For the discerning intellect of man
When wedded to this goodly universe
In love and holy passion, shall find these
A simple produce of the common day."¹¹¹

In that portion of Wordsworth's poetry which represents his highest genius, the portion that is most apt to endure for all time, "the capacities of the soul, the exhaustless sympathies of nature, are held up for contemplation, positively declared, persuasively reasoned, skilfully illustrated with the finest trophies of imaginative power. There is no shrinking from conclusions, no extenuation of meaning, but all that is implied in the "high argument" of the perfect sufficiency of nature to the human mind, finds emphatic utterance."¹¹² He asserts the power of the soul to regenerate herself:

"Within the soul a faculty abides
That with interpositions which would hide
And darken, so can deal, that they become
Contingencies of pomp: and seem to exalt
Her native brightness."¹¹³

¹¹⁰ Cf. Myers, F. W. H., *Wordsworth*, New York, 1887, p. 130.

¹¹¹ *The Excursion*, Preface, 11, 47-55.

¹¹² Art. "Wordsworth as a Religious Teacher," *Christian Review*, 16, 434.

¹¹³ *The Excursion*, Bk. IV, 11, 1058-1062.

These interpositions came from Nature—

"The whispering air
Sends inspiration from the shadowy heights
And blind recesses of the caverned rocks.
The little rills, and waters numberless
Inaudible to daylight, blend their notes
With the loud streams."¹¹⁴

Nature was to Wordsworth

"The nurse, the guide, the guardian of my heart;"¹¹⁵ he commends his sister to a like guardianship, as a sovereign remedy against "all solitude, or fear, or pain, or grief."¹¹⁶ His highest aspiration for the Cumberland beggar is that he may live and die in the eyes of nature; the most telling incident he can summon to express the degradation of Peter Bell is that the tiny flower by the river's brim was nothing more to him than a yellow primrose.

In all this Wordsworth was influenced, whether he was aware of it or not, by Rousseau and the Zeit-Geist.¹¹⁷ "A return to Nature" was the gospel of the day. The very atmosphere was charged with it, and Wordsworth was all the more susceptible to its influence because it harmonized with his predispositions and likings.

Emile Legouis, a keen and penetrating critic of the poet, says: "Wordsworth's surprise and resentment would surely have been provoked had he been told that, at half a century's distance, and from an European point of view, his work would seem, on the whole, though with several omissions and additions, to be a continuation of the movement initiated by Rousseau. It is, nevertheless, certain that it might be described as an English variety of Rousseau's well known tenets: he has the same semi-mystical faith in the goodness of nature as well as in the excellence of the child: his ideas on education are almost identical; there are apparent a similar diffidence in respect of the merely intellectual processes in the mind, and an equal trust in the good that may accrue to man from the cultivation of his senses and his feelings. . . . For this reason Wordsworth must be placed by the general historian among the numerous "sons of Rousseau" who form the main battalion of romanticism."¹¹⁸

¹¹⁴ *Ibid.*, 11, 1170-1176.

¹¹⁵ *Tintern Abbey*, 1, 110.

¹¹⁶ *Ibid.*, 1, 144.

¹¹⁷ Cf. Caird, Edward, *Essays on Literature and Philosophy*, Glasgow, 1892, pp. 160-162.

¹¹⁸ *Cambridge History of English Literature*, Vol. XI, p. 103.

With Wordsworth this passion for Nature seemed to develop almost into a religion: he was a reverent worshipper at her shrine, and the overpowering vision which he there beheld was for him a tremendous reality, and he felt himself morally commissioned to speak that vision through his art. He was a "dedicated spirit."¹¹⁹

"I, long before the blissful hour arrives,
Would chant, in lonely peace, the spousal verse
Of this great consummation; and, by words
Which speak of nothing more than what we are,
Would I arouse the sensual from their sleep
Of death, and win the vacant and the vain
To noble raptures;"¹²⁰

Natural beauty has had a marked influence on nearly all true mystics. St. Bernard, masterful and rigid ascetic as he was, writing to a young friend, urging him to leave the world and enter a monastery, said: "Experto crede: aliquid amplius inveneris in silvis quam in libris; ligna et lapides docebunt te quod a magistro audire non possis."¹²¹ "Thou wilt find something more in forests than in books: trees and rocks will teach thee what thou canst not learn from masters;" but here St. Bernard was simply making the point that the freer a life is from the complex toils of society, the more easily the soul rises to God. He avows that he, himself, gained his understanding of the Scriptures by prayer and meditation "in silvis et in agris,"¹²² when he had no masters except the oaks and beeches, yet we note that the subject of his meditation was not the oaks and beeches, but the Scriptures.

In the case of the true mystic it is the appreciation of unseen forces within and behind the material world that leads to a love of nature, and the transition is from the supernatural to the natural. Man cannot get a religion out of Nature, nor can she be to him a source of inspiration, unless he come to the spectacle of her with the thought of God already in his heart. The beauty we see in earth and sky is not shed over it by us, nor projected from our souls. "The ideal is not in the soul, it is in the soul's Maker,"¹²³ with whom the soul is created to commune, and we

¹¹⁹ *The Prelude*, IV, 1, 337.

¹²⁰ *The Excursion*, Preface, 11, 56-62.

¹²¹ Migne, *Patrologia Latina*, Vol. CLXXXII, p. 242.

¹²² *Ibid.*

¹²³ Brownson, *Quarterly Review*, 12, [537].

are forced to ask ourselves if there is not a better way of reaching that communion than the one pointed out by the great poet. We do not question the fact that there is a profound connection between the world around us, and the world within us, but we believe a nature creed such as advanced by Wordsworth can lead but to vague and shadowy conclusions, and to a distant and bewildering view of God.

He sought, in common with other writers of his time, to lead men from the old scholastic formulae to an intuition of an immanent God, and the result is a misty notion of an all-pervading Spirit, which neither strengthens to endure, nor rouses to action. In his poetry we miss the clear sense of the Personality of God. His theories may satisfy "a herdsman on a lonely mountain top,"¹²⁴ but will they convince men living in the midst of great groaning cities? Deplore the fact as we may, men do so live, and they are the very ones whom spiritual starvation threatens most. Are they to be debarred from attaining moral and religious excellence because their surroundings afford no food for the imagination?

Wordsworth held that through communion with Nature he regained his moral poise after the shock of the French Revolution,¹²⁵ a crisis in his life which has been compared to the "dark night of the soul" experienced by religious mystics. It may well be that the sight of nature in her calmness and beauty soothed the imagination of Wordsworth: the question is, had the "grisly drama" been enacted not in imagination, but in real life, had Wordsworth been an actor and not a spectator in that drama, would the power he ascribed to nature have been sufficient to support the strain. Had he been, not afar off, but in the midst of that carnival of fever and passion, would the considerations he advances have cooled that fever and held in check those passions? We doubt it. There are moral evils of too deep and obstinate a character to yield to the remedy he proposes. The perplexed, the darkened, the diseased mind craves something more than the beauteous aspects of nature, draw deeply as it may from her store. It needs the sight of the dying Savior, and the sense of His abiding Presence.

¹²⁴ *The Excursion*, Bk. I, 1, 219.

¹²⁵ Cf. *The Prelude*, XII. Raleigh, *Life of Wordsworth*, London, 1903, p. 4, 5.

(To be continued)

THE FUNCTION OF EXPERIENCE

The recognition of the reign of law in the realm of mental life demands not only that the teacher be familiar with the fundamental laws governing the mind in its growth and development, but it calls for many profound changes in educational aims and in educational methods.

It has always been the aim of education to secure the adjustment of the pupil to the environment into which he must enter on leaving school. In the past, however, the aim of education was to adjust the individual to the concrete facts of his environment, whereas a recognition of the reign of law in the realm of life makes it necessary to adjust the pupil, not to the facts, but to the laws governing the facts of the environment. The older aim of education sought to build upon the native plasticity of the infant a set of rigid habits calculated to secure serviceable adjustments to relatively static, social and economic conditions. The present aim must be to build up basic habits which will permit of constant and facile modifications to meet rapidly changing conditions in adult human environment. The older aim throughout the entire educative process was chiefly to secure mental growth. At present the aim in the early part of the educative process is chiefly the securing of mental development.

A rational system of education in our day must recognize among others the following facts:

First: The child, on coming into the world differs from the animal in one important respect: its instincts are largely atrophied; it is almost completely plastic, but this plasticity is of the passive sort. The child is open to all kinds of impressions, and the manner of its adjustment to its environment depends on the sort of education it receives.

Second: There is awaiting the child a social inheritance, accumulated by the efforts of the race. To this inheritance the mind of the child must be adjusted. Here again the mode of adjustment of the child is determined by the prevalent system of education.

Third: In some systems, the Chinese for instance, the aim is to have the child take over in rigid, unchanging form the various elements of its inheritance. The result is to substitute for the original plasticity of the child a fixed way of thinking and acting which is simply a repetition of the thought and action of the past without regard to the changes in the environment.

Fourth: In other systems, notably the Christian, the object is to have the child enter into its inheritance from the past, but at the same time to widen out its freedom. The original plasticity disappears but the disappearance is followed, not by rigid form, but by a higher activity and a greater power of self-determination with reference to the changing environment.

Fifth: The means by which this end is obtained consists in leading the mind from adjustment to the particular concrete case to a broader sort of adjustment in which the mind looks beyond the concrete fact to the underlying principle or law. It is not merely the several items of knowledge transmitted from the past that the mind must obtain, but rather an insight which enables it to see each of these in its relations and hence to shape its actions in accordance with what is fundamental. In a word, not only must the teacher act in obedience to the laws governing the mind's unfolding, but his chief aim must be to lead the pupils to recognize these laws and to obey them. The teacher must, therefore, aim, not so much at the building up of adequate adjustments to environment, as at the building up of plastic or modifiable adjustment to environment.

It has been repeatedly pointed out that the human infant is born into the world with a wholly inadequate set of adjustments to the environment in which he is destined to live. In fact, he differs from the higher animals, not so much in his ability to acquire new adjustments, as in his inability to live without the adjustments which he acquires for himself through his own experience or through the experience of the race.

It should be noted here that the phrase "acquiring new adjustments" may lead the unwary into a grave error,

for there is in reality no such thing as acquiring new adjustments. Mental life is a continuity, and the most that experience can do, whether it be personal or racial, is to modify the preexisting adjustments.

The instincts of the young animal are practically rigid and unmodifiable, while the instincts of the human infant are rudimentary and plastic, and they are therefore capable of taking on profound modifications. These modifications may be, from the beginning, rigid, unchanging habits, and where this is the case there is present an arrest of development. The education that would effectively lead the child into a full measure of the inheritance which the race holds in trust for him, must, therefore, avoid with scrupulous care the implanting of rigid and unmodifiable habits in the young child. There is a limit fixed by nature to the plastic period of childhood, and while this limit may be pushed forward by an education that is conducted in accordance with the laws of mental development, it cannot be wholly removed by any method of education that has thus far been devised.

Professor Bagley¹ thus formulates what he conceives to be the most fundamental principle of education: "Fundamentally, the possibility of education depends upon the capacity of the organism to profit by past experience. In one way or another the facing of past situations comes to modify present and future adjustments. Education in its broadest sense means just this: acquiring experiences that will serve to modify inherited adjustments." Evidently this definition should be corrected so as to read: acquiring experiences that will serve to modify inherited or previously acquired adjustments, for the educative process as it is actually carried out is far more extensively occupied with modifying previous habits than with modifying the meager inheritance of the child's instincts.

There is no room to doubt the fact that experience is, and must always remain, one of the most important factors through which education attains its various aims. This point of view, moreover, tends to bring out in a clear

¹ *The Educative Process*, New York, 1906, p. 3.

light some of the striking differences which separate man from the higher animals. Commenting on this phase of the question Professor Bagley¹ says: "Whatever theory may be called upon to explain the origin of instinct, there can be no doubt that a large number of animals are entirely dependent upon instinctive reaction for adjustment to environment. Reaction with them is purely mechanical; the same stimulus or combination of stimuli uniformly gives rise to the same adjustment. Such animals are not able to apply experience to the improvement of adjustment, and are consequently not amenable to the influences of education. At just what point in the animal series the lower limit of educability is to be placed is still a matter of dispute, but it is generally conceded that the mammals, the birds, and at least some of the fishes are able to profit by experience in varying degrees while invertebrates and the primitive protozoa probably lack this capacity. . . . But while man shares with some of the higher vertebrates the capacity for education, there is one point in which his position is particularly unique. Man must be subjected to an educative process before he can complete his development, and this is true in like degree of none of the lower orders. . . . The moth is 'born' just as good a moth as either of its parents. But the infant, even if he could reach maturity without the aid of other human beings, would certainly not be so good a man as his father. What he would lack are the great essentials of human life that are transmitted, not directly through germ cell, but indirectly by social contact—culture, 'education' and civilized habits."

The apparent linking together of man and the higher animals in the foregoing passages should not lead to any hasty conclusions concerning man's place in nature or even concerning Professor Bagley's view of the matter, for he says a little later on in the same chapter: "While it is undoubtedly true that some of the higher forms below man train their young during a plastic period of infancy,

¹ *Op. cit.*, p. 6ff.

it is not altogether clear that this training forms an appreciable advance over the transmission of character through physical heredity. That is to say, the training in itself is largely instinctive, following the same plan generation after generation, and influenced very little, if at all, by the experience of the parent. And at the very best, of course, the possibility of transmitting experience is, in animals below man, greatly curtailed by the lack of an efficient medium of communication. It is clear, then, that man's supremacy in the animal series is due to his ability to profit, not only by his own experiences but also by the experiences of others. Not only is this true, but it is also not to be doubted that without this two-fold capacity man would be far below many other vertebrates and would be placed at a tremendous disadvantage in the struggle for existence."

This same thought is expressed in an oft quoted passage from the pen of J. W. Powell: "Every child is born destitute of things possessed in manhood which distinguish him from the lower animals. Of all industries he is artless; of all institutions he is lawless; of all languages he is speechless; of all philosophies he is opinionless; of all reasoning he is thoughtless; but arts, institutions, languages, opinions, and mentations he acquires as years go by from childhood to manhood. In all these respects the new-born babe is hardly the peer of the new-born beast; but, as the years pass, ever and ever he exhibits his superiority in all the great classes of activities until the distance by which he is separated from the group is so great that his realm of experience is in another kingdom of nature."²

The human infant stands almost alone in his capacity to profit by his own experiences and he stands absolutely alone in his capacity to profit by the experience of the race. It is still an open question with biologists whether the animal can transmit in any degree acquired characteristics through the channels of physical heredity, but all students of the subject are agreed as to the substantial truth of the statement that acquired characteristics can

² Cf., A. F. Chamberlain, *The Child*, London, 1900, p. 1.

not be so transmitted. It is, on the contrary, the indisputable prerogative of man to transmit to his offspring, through social heredity, acquired characteristics. Experiences that modify adjustment certainly give rise to acquired characteristics.⁴ And it is precisely the business of education to transmit to the offspring of each generation as large a share as circumstances will permit of those acquired characteristics which have in the past proved serviceable to the race.

From this point of view it may be well to conceive of the sum-total of the child's social inheritance as experience, but this use of the word "experience" is liable to generate misunderstandings. Waiving the question for the present as to whether the child's social inheritance does not contain elements which have a supernatural origin, there can be no doubt that the child is affected in an entirely different way by his personal experiences from the way in which he is affected by the experiences of others, whether these be conveyed to him through language or through art or in any other manner known to the educator.

When it is said that "experience is the best of teachers" it is not "race experience" but personal experience that is usually meant. The saying, in fact, involves a contrast between the results of personal experience and the body of wisdom derived in so large a part through race experience which it is the business of education to transmit to the pupil. In a certain sense it is true that "experience is the best of teachers," but it must not be forgotten that experience is at the same time the slowest of teachers and the most expensive.

In spite of the brain power with which nature has endowed the human infant, in spite of his native tendency to profit by his own experience, which tendency he inherits to a degree far surpassing any other animal, his progress on the way towards the high plane of civilized life on which man now lives would be infinitesimal were he abandoned to the light derived from his individual experience. But, on the other hand, it must be remem-

⁴ Cf., Bagley, *op. cit.*, p. 21.

bered that the child has no means of profiting by race experience, no means of taking over to himself his social inheritance, except through his individual experience. However limited, therefore, in extent may be the results of his individual experiences, these are absolutely indispensable to him, forming as they do the sole key by which he may unlock the rich stores which await him in his social inheritance.

Personal experience has therefore two chief functions to perform in the educative process: it is to the child a means of modifying and improving his adjustments to his environment and it is a means of enabling him to still further perfect his adjustments to environment through the experience of others.

Every experience of the child has its immediate effect in modifying his adjustments to his present and future environments, and it has its indirect effect also in determining the character and extent of what he may later on take over to himself from the wisdom and experience of the race. Hence the importance of guiding the child in the acquisition of personal experiences. If these experiences are properly selected with reference to the child's present condition and with reference to his future development, the foundation of his education will be well laid. And, on the other hand, if he is led into experiences for which he is not prepared, or into experiences that will turn his development into wrong channels, the result will be either an arrest of mental development or a development of those characteristics which will unfit him either in the present or in the future to take his place as an efficient member of civilized society.

Experience, it must be remembered, will function just as efficiently in the wrong as in the right direction. Fagin deliberately took advantage of this fact in educating Oliver Twist to steal, and Dr. Katharine Dopp, with probably the best of intentions, leads the unfortunate children who may be required to use the "Industrial and Social History Series" into bestial ways by inducing them to live through in imagination such scenes as "The Feast of the Cave Dwellers."

The Master warned His followers against the danger of destroying the lives of the little ones by exposing them to vicious models or to experiences which are calculated to produce evil adjustments: "And whosoever shall scandalize one of these little ones that believe in Me; it were better for him that a millstone were hanged about his neck, and he were cast into the sea."¹

The child's individual experiences may be selected so as to produce any one of the following three effects: (1) A definite arrest of mental development in any given direction; (2) a development in a wrong direction, and (3) a development in the right direction.

A series of experiences of a disagreeable and painful character is calculated to build up inhibitions against activities in the future of a similar nature, and hence they cause the arrest of mental development in the direction in question. Thus the rigid observance of the Puritanical Sabbath has arrested the religious development of many a child, and it has given to the world multitudes of men who avoid church and who find in themselves no response to the abundant blessings which religion has to offer.

The same result in a somewhat modified form has frequently been reached through the practice of compelling the children, under threats of punishment, to memorize catechetical formulae which are unintelligible to them. And we may trace to the same source the condition of many a high school pupil who will tell you in a moment of confidence that he has no talent for mathematics, although he will frequently assure you that this lack of talent is due to his physical inheritance instead of to his early school environment and to the vicious methods employed in teaching the elements of this particular science.

It is true that in such cases as we have here cited the disagreeable character of the experience is not the sole factor in building up the inhibition. The root of the evil is to be found in the unpreparedness of the child for the experience that is being forced upon him prematurely.

¹ Mark IX, 41.

The recognition of the fact that evil companionship corrupts good morals is as old as the world. The notion that Socrates was corrupting the youth of Athens led his fellow-citizens to impose upon him the death sentence. And society has, at all times, found it necessary to protect youth against disseminators of false and dangerous doctrines no less than against those who would lead the innocent into immoral practices. But punishment, no matter how drastic, inflicted upon the evildoers seldom proves effective in arresting further development along these evil lines. The reason for this failure may be found in the fact that the vicious experiences into which these wicked people lead the youth whom they are able to reach, lies so close to the natural development of man's animal nature that vital continuity is easily and effectively secured.

The potency of well-chosen and worthy examples in leading children to a noble development is universally recognized. It is for this reason that we seek worthy companionship for the young, and that we hold up to their imitation the lives of great and noble men and women. Christ commands His disciples to follow in His footsteps and to imitate His example. And to secure imitation of their virtues the Church lifts to her altars, models of virtue taken from every age and from every station of life.

Education is coextensive with life, for experience is the great teacher and does its work at all times and in all places, although its efficiency varies greatly as we pass from childhood to adult life and from the haphazard experiences engendered by daily contact with environmental forces to the deliberately selected series of experiences which are controlled by educative agencies.

The effect of experience, however, is so uncertain and its direction may be fraught with such grave consequences for good or evil to the individual and to society that it would be highly imprudent to expose the child to haphazard experiences until such time as he has attained an individual development which will enable him to select prudently the experiences to which he will subject himself.

The home is the first and the most important of schools;

it shelters the early days of the infant's life and parental love controls the experiences to which the little one is subjected until such time as age and conditions make it possible for the school and the Church to share this responsibility.

To intelligently control the child's experiences and his education in general, three things are indispensable: (1) The teacher, whether he be parent, priest, or presiding officer in the school, must hold a clear and definite ideal of the kind of men and women into which he wishes the children committed to his care, to develop. (2) He must understand the children over whom he presides: He must know the present status of their mental life and the laws which govern their unfolding minds and hearts; and (3) he must know the means that are at his disposal for the performance of the great task which he undertakes, *i.e.*, the transformation of children of the flesh into children of God.

To impart to future teachers this three-fold qualification is the express aim of the normal school and the teachers college. But the scope of these schools is confined, for the most part, to the imparting of skill, in applying to the process of education that which the candidate already possesses. Before entering the professional school in which a beginning is to be made in acquiring the difficult art of teaching, the candidate should possess at least an elementary knowledge of general psychology, a good working knowledge of genetic psychology and a mastery of a goodly share of the social inheritance of the race, and he should have realized in himself a worthy personality.

With such a foundation to build upon, the professional school may hope to graduate teachers who will be able to guide intelligently the children committed to their care, both in the selecting of personal experiences and in the profitable utilization of those experiences in the taking over of their social inheritance.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES

PRACTICAL LUNCHES FOR SCHOOL CHILDREN

What shall school children be given to eat at noon in the lunch basket, at the home lunch table, or in the lunch room operated by the school authorities? To help answer this question, which almost every mother and many of the educational authorities are asking constantly, the United States Department of Agriculture, through the Office of Home Economics, has just issued Farmers' Bulletin No. 712, "School Lunches." This bulletin was prepared by Miss Caroline L. Hunt and Miss Mabel Ward, under the direction of Dr. C. F. Langworthy of the States Relations Service. The bulletin, after discussing the general principles of feeding school children to provide for activity and develop them into sturdy manhood and womanhood, gives a number of simple and appetizing menus for the school lunch basket and bills-of-fare and recipes for preparing inexpensive and nourishing noonday meals or hot dishes for children, either at home, on a school stove, or in the domestic science kitchen.

RELATION OF LUNCH TO OTHER MEALS

In feeding a child or anyone else, the authors of the bulletin point out, it is not wise to think of any one meal apart from the other two. It is seldom convenient to provide at one meal all the materials needed by a growing body, and those which are omitted from one meal should be supplied by one of the other meals. The noon meal for children, however, where food must be prepared at home in the morning to be eaten elsewhere at noon, or where the children must hurry home, eat quickly, and then rush back to school, offers special difficulties and deserves the careful attention of parents.

DIETARY ESSENTIALS FOR THE GROWING CHILD

Before it is possible to plan a rational basket or other luncheon for children, it is necessary for the mother to understand the general essentials of diet for young people. These essentials in general are an abundance of simple foods, carefully prepared, and of sufficient variety to provide energy, repair wastes, provide elements for building bone and tissue, and stimulate growth. To

do this most effectively the three meals each day must supply the child with sufficient food from each of the following classes:

1. *Cereal or Starchy Foods*.—Cereals, eaten principally as bread, supply nearly half of the protein (commonly thought of as tissue-building material) and nearly two-thirds of the fuel or energy in the American diet. The quality of the bread, therefore, is extremely important. Its crust should be crisp and deep (indicating thorough baking) but not hard or burned. It should be light and free from any suggestion of sourness or rancidity. The crumb should be elastic and yet capable of being easily broken up in the mouth without forming a sticky mass, or being too dry to taste good. These qualities can be secured in rolls and biscuit as well as in ordinary bread, provided they are cooked thoroughly. The objection to hot bread is due to the fact that undercooking may leave it soggy on the inside, rather than because such breads are eaten hot. The child's appetite for bread may be stimulated by using different kinds of bread, zwieback and crackers, by the addition of raisins, currants, or nut meats, and sometimes by cutting the slices into fancy shapes.

Cereal mushes and ready-to-eat breakfast foods supply nearly the same nutrients as bread, a half cupful of cooked cereal being about equivalent to a good-sized slice of bread. A tablespoonful of cream is about equivalent in fat to a liberal spreading of butter.

2. *Protein-rich Foods*.—While bread and cereals come near to fulfilling one of the important requirements of diet—a correct proportion of nutrients providing fuel only and those useful for body building—other foods which provide protein in large proportion as compared with fuel should not be neglected. These foods include milk, meat (except the very fattest), fish, poultry, eggs, cheese, dried beans, cowpeas, peas, peanuts, and almonds, walnuts, and other nuts. Nuts, of course, also contain considerable fat. Milk is an absolute essential, not only because it contains a large number of nourishing substances in forms easily assimilated, but also because, in some way not now fully understood, milk seems to promote growth and help the body of a child make good use of other foods. Milk is rich in most kinds of mineral matter, particularly lime, useful in the development of bone and tissue.

Milk should never be omitted wholly from the diet of a child. If not used at luncheon it should appear at other meals. For

luncheon, however, it has been found that such dishes as milk toast, milk soups made with vegetables, fish or vegetable chowders, and cocoa are valuable foods, easily prepared at home or in the school, because they require no oven and call only for simple utensils. White sauces made of vegetable juices, milk, or broth, differ from milk soup largely in that they contain more re. When considering milk, the food value of skim milk, which contains a larger percentage of protein though less fat than full milk, should not be overlooked.

Eggs, the next of the protein foods commonly given to children, contain much iron and their yolks are rich in fat.

3. *The Fatty Foods.*—The fatty foods, such as butter, cream, salad oils, bacon, and similar foods, are important sources of energy and nourishment for the growing body. Fats are best given in such simple forms rather than in rich pastries or sweets.

4. *Fresh Vegetables and Fruits.*—Because ordinary vegetables such as potatoes, greens, lettuce, green peas and beans, asparagus, and others, and the ordinary fruits do not contain much fat or protein, their value in the child's diet is frequently underestimated. These things, however, should be considered a necessary part of the diet of the child for the very important reason that they furnish mineral and other materials required to form bone and tissue as well as to repair waste and supply some energy. Green vegetables are valuable particularly because they contain iron in forms which the body can utilize. Fruits contain a considerable percentage of sugar, especially when they are dried, and sugar is a quickly absorbed fuel food. As things eaten raw transmit disease germs, care should be taken to wash vegetables and fruits thoroughly in several waters. Many fruits, especially those with skins, can be dipped safely into boiling water, while those with thick skins, such as oranges, bananas, and apples, may be safely washed even with soap. Dried fruits when washed and put into an oven to dry absorb some of the water, and thus are softened and improved in taste.

5. *Sweets and Desserts.*—Sugar, as has been said, is a quickly absorbed fuel food and simple sweets have their place in the diet of all children. If not served between meals or at times when they destroy the appetite for other needed foods, there is no objection to them. They may be served in the form of cake not rich enough to be classed as pastry, cookies, sweet chocolate, simple

candy, honey, dried or preserved fruits, maple sugar, and loaf sugar. In general, fruits, fresh, baked, or stewed, or raw, and simple sweets are much better desserts for children than rich pastry which contains a large amount of fat.

The following suggested menus for the school lunch basket give the child, as nearly as is practicable in such a meal, the proper proportions of the different classes of foods:

FOR THE BASKET LUNCH

1. Sandwiches with sliced tender meat for filling; baked apples, cookies or a few lumps of sugar.

2. Slices of meat loaf or bean loaf; bread-and-butter sandwiches; stewed fruit; small frosted cake.

3. Crisp rolls, hollowed out and filled with chopped meat or fish, moistened and seasoned, or mixed with salad dressing; orange, apple, a mixture of sliced fruits, or berries; cake.

4. Lettuce or celery sandwiches; cup custard; jelly sandwiches.

5. Cottage cheese and chopped green-pepper sandwiches, or a pot of cream cheese with bread-and-butter sandwiches; peanut sandwiches; fruit; cake.

6. Hard-boiled eggs, crisp baking-powder biscuits, celery or radishes, brown-sugar or maple-sugar sandwiches.

7. Bottle of milk, thin corn bread and butter, dates, apple.

8. Raisin or nut bread with butter, cheese, orange, maple sugar.

9. Baked bean and lettuce sandwiches, apple sauce, sweet chocolate.

The provision of a bottle of milk is suggested in one of the menus, but of course taking milk to school in warm weather would be impracticable unless means were provided for keeping it chilled until it is consumed.

The school lunch container, the specialists point out, should permit ventilation, exclude flies, and should be of a material which permits thorough washing in boiling water. If glasses, paper cups or spoons are provided, the child should be warned against letting other children use them. The child should be encouraged to wash his hands before each meal, and for this reason paper towels, paper napkins or clean cloths should be provided. Food that does not require ventilation should be carefully wrapped in paraffin paper, and the soft or liquid foods should be packed either in jelly glasses, screw-top jars, or paper cups.

It is, of course, very good for the child to have at least one warm dish at noon—a vegetable milk soup, vegetable or fish chowder, meat and vegetable stew, or a cup of cocoa. These things are easily prepared on ordinary stoves with ordinary utensils in a school where interested mothers or teachers agree to do the cooking and serving and where dishes and spoons are available. Almost any school, however, could by cooperative arrangement with the parents see that the children get a cup of good milk at noon.

Soft fruits, such as berries, which are difficult to carry in lunch baskets also might be prepared at school. Where these dishes are provided at school (the meat or milk dish and the fruit) the lunch basket would omit the meat dishes, and provide merely bread and butter or crackers and cake.

THE NOON MEAL AT HOME, WITH SPECIAL REFERENCE TO THE CHILDREN

There is no reason why the ordinary family dinner should not be suitable for school children or served in a way that adapts it to their needs, according to *Farmers' Bulletin 712*, "School Lunches," just issued by the United States Department of Agriculture. The usual first course of meat and vegetables contains nothing, except the meat, which cannot be given even to the youngest children. The vegetables, providing they are carefully prepared by simple methods, are specially needed and can often be made attractive to children by being served with a little meat gravy. As a substitute for the meat itself, milk can be provided in the case of the younger children. These articles, with the bread and butter, provide most of the food needed.

The dessert course is suitable for children as well as for grown people unless it consists of rich pastries or puddings. The latter are not considered wholesome for children, if for no other reason than that they are likely to lead to overeating. Such desserts as fruit, fresh or cooked, with cake; cereals with milk or cream, and sugar; custards and custard puddings; gelatin dishes; simple ice cream; water ices; and other simple desserts may be given.

Whether or not the family meal is healthful for children depends not only on the food materials selected, but also on the way in which they are cooked. Simple methods are to be preferred from the standpoint of health as well as from that of the housekeeper's time. All dishes that are likely to contain overheated and scorched

fats, such as foods carelessly fried in a pan in a small amount of fat, should be avoided. Deep-fat frying is open to fewer objections, since, if properly done, foods will absorb little fat and the fat will not scorch. Vegetables cooked in water or in their own juices and seasoned with salt and a little butter or cream are easier to prepare than those that are served with white sauce, scalloped, or cooked in other elaborate ways.

What is said above applies equally to all meals. There is, however, one special precaution that applies to the noon meal when it is hurried. This refers to tough, hard foods that are likely to escape proper mastication. It is a mistake to think that the foods given to children must always be soft or finely divided, for children's teeth need exercise quite as much as their muscles do. When time for eating is limited, however, it is well to omit foods that are difficult to chew, and in extreme cases it may be necessary to serve only soft or finely divided foods—sandwiches made from crustless bread with finely chopped fillings, for example. Before resorting to this, however, it is well to make sure that the time for eating and for insistence on good table manners is not unnecessarily cut short. The advantage of putting the meal on the table promptly and of having foods served in individual portions, or at least ready to eat when they are brought to the table, should be kept in mind. To have the meat already sliced and the dessert in cups instead of in one large dish from which individual portions must be served, and to follow the same general plan with other foods, may change a hurried meal into one at which there is plenty of time for attention to details essential to health and good manners.

If special lunches, different from those prepared for the family in general, are to be given to school children, the following are suggested as bills of fare. They are only typical and many others might be given which would be just as good.

SUGGESTED BILLS OF FARE FOR THE HOME LUNCH

1. Eggs, boiled, coddled, poached, or scrambled; bread and butter; spinach or other greens; cake.
2. Beef stew with vegetables; milk; crisp, thin tea biscuits; honey.
3. Dried bean or pea puree, toast, baked apple, cookies.

4. Vegetable-milk soup, zwieback, rice with maple sugar and butter or with milk or cream.
5. Potato chowder, crackers, jelly sandwiches.
6. Cold meat, creamed potatoes, peas, bread and butter, frozen custard or plain ice cream and plain cake.
7. Lamb chop, baked potatoes, bread and butter, sliced mixed fruits, cookies.
8. Baked omelet with spinach, kale, or other greens; bread and butter; apple sauce; cake.
9. Milk toast, string beans, stewed fruit, cake.
10. Boiled potatoes, codfish gravy, bread and butter, lettuce custard.

COOPERATING FOR HOME AND SCHOOL GARDEN WORK

Chattanooga, Tenn., has organized a plan for introducing school and home gardens that is considered one of the best yet devised for interesting various community groups in home-garden work.

The Chattanooga plan, according to reports received by the Bureau of Education of the Department of the Interior, enlists Federal, State, city, and local association agencies in the work. The following are actively represented in the movement for school gardens: United States Department of the Interior, Bureau of Education, through the Commissioner and an assistant in home and school gardens; City of Chattanooga, Department of Education and Health, through the Commissioner of Education and Health, Superintendent of Schools and Garden Supervisor; Federation of School Improvement Leagues, through its president; presidents of District Leagues representing the eleven districts; directors of home gardening; principals, teachers, parents, pupils; the newspaper.

Similar work to that of Chattanooga, though in most cases not so carefully organized, is being done in thirty-two cities this year through a special appropriation by Congress in 1915. In describing the movement for home gardening directed by the school, Dr. P. P. Claxton, Commissioner of Education, declares:

"After the school day is finished and during the long vacation period, millions of American children are idle. Without proper occupation, these future citizens of the United States are thrown on their own resources for amusement until school begins again.

"It seems manifestly the duty of the public schools to furnish employment for these millions of idle young people. The schools

are established and maintained for the purpose of educating children into manhood and womanhood and for preparing them for citizenship.

"The Bureau of Education, after much careful thought and research work, has evolved a system of home gardening done under the direction of the schools that seems to offer many opportunities for this sort of instruction and for filling satisfactorily the child's idle hours.

"The Bureau recommends that there should be in each school throughout the country at least one teacher who knows gardening both scientifically and practically. This teacher should be employed twelve months in the year, should teach elementary science in the school during the school hours and should out of school hours, direct the home gardening of the children between the ages of 10 and 15 years.

"If possible, the teacher should have the assistance of an expert gardener so that the work may be done in the most practical and profitable way. The teacher and the gardener should help the children find the plots of ground near their homes best suitable for garden work, aid them by some cooperative method in having the lots properly plowed and prepared for cultivation, help them select seed and show them how to plant, cultivate, and harvest, so as to obtain the best results. The teacher should spend the afternoons and Saturdays of winter, spring, and fall, when school is in session, and all of the vacation days of summer, visiting the children in their homes, directing their work, and giving to each child such help as it most needs. Once a week or oftener, during the vacation months, the teacher should assemble the children in groups for a discussion of their work and of the principles and methods involved.

"Vegetables, berries, and fruits grown should be used first as food for the children and their families; then the surplus should be marketed to the best advantage. Through the help of the teacher this can be done in a cooperative way. Ten or 15 cents' worth of vegetables each day from the gardens of 200 children would amount to \$20 or \$30. In summer and fall, when the surplus is large and can not be marketed to advantage, the teacher should direct and help the children in canning and preserving for winter home use or for sale. The canning and tomato clubs have already shown what can be done in this way.

"It is difficult to estimate all the results of this plan once it is in full operation throughout the country. For the children it will mean health, strength, joy in work, habits of industry, an understanding of the value of money as measured in terms of labor, and such knowledge of the phenomena and forces of nature as must be had for an understanding of most of their school lessons.

"This plan in full operation would offer a valuable supplement

to the child-labor laws. A proper substitute for hurtful child labor is only less desirable than its prohibition. A boy 10 or 12 years old, with a small plot of land, working under careful direction, can produce more for the support of the family than could be purchased with the same boy's wages working in factory, shop, or mill.

"Everyone grieves to see children ground in the mills, or sweated in the factories and shops. It is a crime to sap their strength and ruin their health by forcing them to toil in the heat and turmoil of indoor industries. Yet there isn't a doubt in the mind of the serious social and economic worker that all children should learn to work. Work is good for them and they enjoy it. And what work could be more ideal than work in a garden?"

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

The following candidates were successful in the examination held in May for the vacancies in the Knights of Columbus Graduate Scholarships at the Catholic University of America:

<i>Name</i>	<i>State</i>	<i>Council</i>
Edward James Alexander,	Illinois,	Jacksonville, Ill., No. 868
Thomas William Brockbank,	Pennsylvania,	DuBois, Pa., No. 519
William Eugene Davis,	Clinton, Ind.,	Terre Haute, No. 541
Charles Edmund Dowling,	Connecticut,	Charter Oak, No. 19
John Joseph Fitzgerald,	Illinois,	Father Setter, No. 1278
Frederick James Gillis,	Massachusetts,	Elm Hill, No. 213
Irving John Hewitt,	Wisconsin,	
Martin Henry Higgins,	Wisconsin,	
John P. Karpen,	Minnesota,	Hastings, No. 1600
Edward Lucian Killion,	Massachusetts,	Washington, No. 224
Thomas Ernest Larkin,	Indiana,	Indianapolis, No. 437
Peter Joseph Mayers	New York,	Waterville, No. 148
Raymond Clendenin Miller,	Indiana,	Vincennes, No. 712
Albert F. Munhall,	Pennsylvania,	Meadville, No. 388
Francis Joseph O'Brien,	Rhode Island,	La Salle, No. 58
Thomas Joseph O'Connor,	New York,	St. Joseph, No. 443
Edward Louis Owen,	Maine,	Portland, Me., No. 101
Louis T. Rouleau,	Dist. of Col.,	
Harold George Saxton,	Massachusetts,	Seville, No. 93
Paschal Sherman,	Washington,	Olympia, No. 1643
Thurber M. Smith,	Illinois,	Illinois, No. 301
John Archibald Walker,	Nova Scotia,	
William Randolph Walsh,	New Brunswick,	St. Ninian's, No. 1103

According to States the successful competitors were divided as follows: Connecticut, 1; District of Columbia, 1; Illinois, 3; Indiana, 3; Massachusetts, 3; Maine, 1; Minnesota, 1; New York, 2; Pennsylvania, 2; Rhode Island, 1; Washington, 2; New Brunswick, 1; Nova Scotia, 1. Thirty-nine candidates presented themselves, and of this number twenty-three passed.

CATHOLIC EDUCATIONAL ASSOCIATION

An authoritative declaration of the Catholic position on educational matters may be found in the following resolutions of the Catholic Educational Association passed at the Balti-

more meeting, which, through lack of space, we were unable to publish in an earlier issue:

General Resolutions

The Thirteenth Annual Meeting of the Catholic Educational Association learns from the report of its delegates from all sections of the country, gratifying evidences of earnestness, of solid progress and constant improvement in Catholic education.

The Association returns thanks to our Holy Father for His blessing bestowed every year on the meeting of the Catholic educators of the United States, and to His Excellency, the Apostolic Delegate for his presence and his words of commendation and encouragement.

The Association returns thanks to His Eminence, Cardinal Gibbons, for his cordial invitation to meet in his metropolitan city, and for his encouragement and interest in its work; to the reverend clergy of the diocese and the local committee for their services rendered to the Convention; to the Knights of Columbus for the use of their Hall by the College Department, and to the Christian Brothers of Calvert Hall for the generosity and carefulness with which they provided accommodations for the needs of our general and departmental meetings.

We tender our thanks to the Catholic press of the country for calling the attention of the public to this Association and to our meeting and for the generous space accorded our proceedings in their columns.

The Association recognizes the increasing demands for religious teachers in our schools. It therefore urges on parents and clergy the importance of fostering vocations to the Brotherhoods and Sisterhoods of the Church by holding up to the youth the beauty and glory of guiding the minds and hearts of the young in the ways of God.

The American Catholic school system stands for thoroughgoing and complete Americanism with undivided allegiance to our country from all, whatever sympathies they may legitimately entertain for the land of their ancestors. This is the spirit of our Catholic people as well as of our schools, and any individual deviation from it is an injury to Church and State.

In many of our large cities, there is a great lack of accommodations for the children of the elementary public schools, so that much overcrowding in classrooms results, and moreover, large numbers of the children are able to get only half time at school; in spite of this condition, the municipalities continue the policy of spending enormous sums of the public money on large and extravagantly equipped high schools, and even colleges. We reprobate this as a crime against the children of the common people, who need full time and proper accommodations during their few years of schooling. The municipalities have no right to favor the privileged few at the expense of the many, and should refrain from building new high schools until the needs of the many are supplied. We note this as a new evidence of the tendency to depart from democratic principles and to use the money of all the people for the benefit of the few. The ultimate taxpayer is not the property owner, but the man who pays the rent; and he is being taxed to educate the children of the rich and well-to-do.

Attention should be called to the fact that promotion in the grade schools is sometimes too slow, individual pupils being retained in a grade when they are perfectly capable of keeping pace with the pupils of the next grade higher. By promotion in due time, capable pupils will be able to take up the study of classical and foreign languages earlier and begin sooner the preparation for their work in life. To retard a pupil is not only to rob him of precious time, but of the incentive to emulation; with the result that he loses interest in study, and, worst of all, industrious habits of work.

Parochial associations of the alumni of our Catholic schools are among the most useful means of preserving the benefits of Catholic education and should, wherever practical, be promoted by our clergy and teachers. We heartily commend the recent union of the Alumnae Societies of our American Catholic Schools, which augurs great good to the cause of religion and education.

Our teaching Sisters are to be warmly commended for the zeal which they are manifesting for higher studies by their attendance at summer schools and the Sisters College, and by their eager use of all other educational advantages. As the

perfecting of our high schools and colleges for women depends on the thorough preparation of the instructors, our teaching communities should be encouraged to give all practical educational facilities to the Sisters destined for the more advanced work.

Any measures tending towards the federal control of education are to be regarded as opposed to our traditional American policy and a menace to our educational liberties.

Now that various private and public organizations are striving to establish and enforce standards which call for endowments and large assets of money, our Catholic schools and colleges should insist that the voluntary services of their teachers, while not given for money or purchasable by money, should be reckoned at their full market value in any financial classification.

Resolutions of the College Department

The College Department of the Catholic Educational Association views with great satisfaction the efforts that are being made by State conferences of Catholic College representatives for the purpose of studying their particular needs and for the purpose of acquainting State legislators with the educational efforts of Catholic Institutions and impressing them with the importance and rights of these institutions. We hope that these efforts will be imitated in other States.

We desire again to express our wish that boys who intend to enter upon the studies of the classical course should begin their secondary education after the satisfactory completion of the sixth grade.

Since at the present time, few Catholic colleges, members of this Association include in their curricula regular courses in sociology, economics, and other social sciences, and the requirements of the time necessitate the special study of social questions, we urge that the College Department recommend all Catholic colleges to initiate courses in these subjects.

The College Department desires to express its sense of deepest loss in the death of its first President, the Rev. John Conway, S.J.

The College Department expresses its gratitude to the

Knights of Columbus of Baltimore for the use of their hall during this Convention.

Resolutions of the Parish School Department

The Parish School Department expresses great satisfaction at the continued interest and devotion to the cause of Catholic education in our parish school system, and greatly appreciates the spirit of devotedness and self-sacrifice of the teaching orders of Brothers and Sisters and of the large body of lay teachers in our schools.

The harvest is great, the laborers few. This Department therefore urges on pastors and parents the fostering of religious vocations among the rising Catholic generation. For the training of youth for God and country is carrying on the mission of Christ.

We commend highly the efforts being made in various dioceses of the country so to limit the number of pupils in each classroom that the teacher is able to give the pupils that necessary individual attention which the formation of correct habits of study and conduct demands, and which in large classes is practically impossible.

We commend the growing tendency on the part of pastors and principals of Catholic schools to extend the use of their school buildings to social, industrial, and recreational activities, in addition to utilizing them to the full for purely educational purposes.

Recognizing that well-organized normal schools supplemented by opportunities for observation work and practice-teaching are the best guarantee of an efficient teaching body, we give expression to the approval and appreciation by this Department of the systematic and consistent efforts made by the various teaching communities for the professional training of their teachers, and we encourage them to take advantage of every opportunity that will advance and perfect this important feature of Catholic education.

We view with gratification the efforts which the teaching communities are making to meet the professional requirements for teaching in this country, in summer schools, teachers' institutes and systematic progressive studies during the school year.

We recommend that the sanction of academic credits acknowledged by high schools, colleges and universities of the country, be given this meritorious work of our teachers.

It is generally conceded that the most vital factor in the development of the parish school is the priest, and as the growth of the Church in this country depends primarily on the success of Christian education, it is recommended that each pastor be urged to do his utmost in the matter of visitation, examination, and sympathetic encouragement of the institutions under his charge.

Knowing the importance of the various subjects treated by the several papers read at the Catholic Educational conventions, and realizing the fruit which the understanding of these subjects will bear to those concerned in the work of Catholic education, we advise that all our teaching communities urge upon its teachers a familiarity with the proceedings of all our conventions—a familiarity which is begotten only by a careful reading of the Annual Reports.

RESOLUTIONS OF THE SEMINARY DEPARTMENT

WHEREAS, Our Holy Father, Pope Benedict XV, notwithstanding the weighty cares of a troubled pontificate, has during the past year displayed his keen interest in the welfare of ecclesiastical seminaries and thereby upheld the tradition of his illustrious predecessors, in establishing the Sacred Congregation of Seminaries and Universities; therefore, be it

Resolved, That the Seminary Department of the Catholic Educational Association express its lively gratitude to His Holiness for so evident a proof of his concern for the advancement of ecclesiastical studies and training; and be it further

Resolved, That the rectors and faculties of the Seminaries represented in this Association give full assurance to His Holiness of their eagerness to comply with whatever legislation or counsel may proceed from so exalted and authoritative a source.

WHEREAS, Constant experience has shown the necessity of a period of relaxation from scholastic discipline and routine during the summer season, and

WHEREAS, Positive advantages in the development of priestly

vocation normally result from a proper use of the vacation period, and as it is eminently desirable that the dangers and disadvantages of this time be removed or lessened, and its profitableness appreciably and proportionately increased, and

WHEREAS, Divergent ideas and practise render complete uniformity in regulating the manner of life among Seminarians during this time undesirable and impossible; and as there exists no positive legislation in the Canon Law or in Pontifical and Conciliar decrees bearing on the question; therefore be it

Resolved, That the Seminary Department of the Catholic Educational Association voice its approval of the custom of granting to clerical students an annual vacation to be spent away from the seminary during the summer season amid the helpful and uplifting influences of a Christian home; and be it further

Resolved, That greater insistence be displayed in requiring some useful work on the part of seminarians during this period, such as sermon writing and book analysis; and that they be given opportunity, wherever possible, to take part in social and religious work.

The Seminary Department regrets that seminarians, in many instances, are engaged during the summer months in occupations for hire that do not contribute to the purposes to which they have devoted themselves.

The Department likewise considers it desirable that the status of the seminarians in their respective parishes during the vacation be made more definite by their ecclesiastical superiors. It commends, moreover, efforts which are being made to provide students with opportunities to spend the whole or a part of the summer in surroundings which are conducive to physical up-building after the severe strain of the school year.

Resolutions of the Deaf-Mute Section

WHEREAS, It has pleased Almighty God to call to their reward, Rev. Michael McCarthy, S.J., Rev. William Singleton, S.J., Sister Antonia, S.N.D., and Sister M. Ursula, S.S.J., zealous apostles in the cause of the deaf;

Resolved, That the members of the Catholic Deaf-Mute Conference, resigned to the Divine Will, express sincerest apprecia-

tion of the services rendered by the deceased to the deaf, and give expression of their heartfelt sorrow over the loss of four self-sacrificing workers in the silent world, where the harvest is ripe but the laborers are few.

Moreover, the Conference recommends that, at the earliest opportunity, the Reverend Chaplains of the deaf arrange appropriate memorial services for the deceased and request for them from those under their charge a spiritual bouquet of prayers, Holy Communion and Masses.

Resolved, That pastors and teachers of parochial schools be requested to furnish the nearest missionary for the deaf, or the nearest school for the deaf, with names and addresses of deaf children within their respective parishes and schools.

WHEREAS, The object of the organization known as the Ladies of De l'Epee, is to unite in sisterly affection all Catholic deaf ladies; to aid its members materially, morally, intellectually and socially; to establish a fund for the relief of sick members; aims to preserve the Catholic faith of its members; to encourage loyalty to the Church and to the chaplains of the deaf; to further the education of Catholic deaf children;

Resolved, That the members of the Catholic Deaf-Mute Conference extend to the Ladies of De l'Epee sincerest encouragement and best wishes for success.

Resolved, That while the purely oral method of instruction, if universally successful, would be of special service to Catholic priests in dealing with the deaf, since they must be gifted with hearing and speech and few are familiar with the sign-language, nevertheless, considering results of the purely oral methods during the past decade and more, if we except the case of the semi-mutes, the Catholic Deaf-Mute Conference, while heartily encouraging speech and lip-reading for all who can profit by it, particularly for semi-mutes who have lost their hearing after obtaining some familiarity with speech, declares itself in favor of the Combined Method, which gives to all an opportunity of learning speech and lip-reading, while it concedes to the natural language of the deaf, the sign-language, its proper function in the education of the deaf.

Accordingly, the Catholic Deaf-Mute Conference declares itself in favor of the almost unanimous vote of the educated deaf

of the world as expressed at the International Congress of the Deaf held in Paris in 1912, and with the unanimous vote repeatedly expressed by national and fraternal meetings of the deaf.

GREAT AMERICAN BISHOP AND EDUCATOR

The Catholic educational annalist in the United States must record with deep regret the death on August 25, of the Most Reverend John Lancaster Spalding, D.D., Titular Archbishop of Scitopolis, and late Bishop of Peoria, Ill. The prelate passed away after a brief illness at his home in Peoria. He was seventy-six years of age.

John Lancaster Spalding, the son of Richard M. and Mary Lancaster Spalding, was born near Lebanon, Ky., June 2, 1840. His ancestors were among the pioneer settlers of Kentucky, whither they came from Maryland in the latter part of the eighteenth century. They were connected with the ancient Spalding family of England, whose members were among the founders of the Maryland college. His early education was received in St. Mary's College, Lexington, Ky., and St. Joseph's College, Bardstown, Ky. He later entered Mount St. Mary's, Emmitsburg, Md., and Mount St. Mary's, Cincinnati, Ohio. He pursued higher studies for the priesthood at the American College, Louvain, and received the licentiate in sacred theology at the University of Louvain. He was ordained to the priesthood on December 19, 1863. During the following year he studied in Rome, and traveled, chiefly in Germany.

Father Spalding's first assignment was as a curate in the cathedral of Louisville. At his own request he was permitted in 1869 to organize the first parish in the city for colored Catholics. He later became secretary to the bishop and chancellor of the diocese. In order to write the biography of his uncle, the late Most Rev. Martin J. Spalding, D. D., Archbishop of Baltimore, he took up his residence in New York. While there he acted as assistant in St. Michael's Church, and attracted attention as a preacher and writer. He was appointed Bishop of Peoria in 1877, a diocese then having about 45,000 Catholics, seventy-five churches and fifty priests. In his 30 years episcopate Bishop Spalding saw a growth of the faithful to the large

number of 123,500, an expansion in parishes to 211 and an increase in the body of clergy to the number of 200. A severe stroke of paralysis in 1908 obliged him to retire from the active work of his office. He was appointed Titular Archbishop of Scitopolis on October 14, 1908.

Archbishop Spalding was a national figure as prelate, preacher, lecturer, essayist, poet and educator. He was one of the most zealous advocates of the Catholic University and through his efforts the first funds were made available for the erection of the present Caldwell Hall. His facile pen was generously lent to every great Catholic interest, especially education. From it have come essays and treatises on education which are now familiar to every Catholic teacher, and are still read as sources of inspiration and encouragement. Among his notable works were "Life of Archbishop Spalding," "America and Other Poems," "The Poet's Praise," "Education and the Higher Life," "Things of the Mind," "Mean and Ends of Education," and "Thoughts and Theories of Life and Education."

NATIONAL EDUCATION ASSOCIATION

The following is the report of the committee on resolutions of the National Education Association, adopted at the New York meeting, July 7, 1916:

Resolved, That the National Education Association expresses its appreciation of the measures taken by the committee of arrangements to insure the success of this meeting. The large advance enrollment, the greatest in the history of the association, the provision of satisfactory rooms for holding the various meetings of departments, the organization of information for the visiting members, the courteous welcome and generous hospitality of officials, teachers, and citizens of all classes, the reliable and informing reports of the public meetings appearing in the public press insure that the New York meeting of 1916 will be remembered as worthy of the metropolis of the nation and as setting a new standard for future meetings.

Resolved, That the President of this Association be authorized to name a committee of five active members, of which committee the president of the Association shall be a member, to request the President of the United States to appoint a

commission to investigate and report upon the condition of the woman on the farm and of the rural home of the United States.

Resolved, That the National Education Association endorses the cooperative movement for the promotion of citizenship education inaugurated by the Bureau of Naturalization of the Department of Labor.

Resolved, That the National Education Association urges upon the Congress of the United States the appropriation of fifty thousand dollars to be administered through the United States Bureau of Education for the purpose of disseminating information as to the methods, standards, and established practices in the education of immigrants, and in stimulating the extension of the necessary educational facilities looking to the Americanization of the foreign-born or alien residents of this country.

Resolved, That the National Education Association again declares its belief in equal suffrage for men and women and urges upon its members the support of such measures as will hasten the consummation of this end.

Resolved, That the National Education Association calls the attention of the American people to the fact that teaching is a profession demanding for its successful practice a technical training that will put the teacher in possession of professional standards; that these professional standards can be maintained only by the employment of superintendents, supervisors, and teachers who have unquestioned professional qualifications for their work; that the members of the teaching profession can have and serve but one client, the public; that the public, therefore, owes a duty to itself and the members of the profession to see to it that only professional considerations enter into the employment, retention and dismissal of teachers. The Association believes that the public can elevate and strengthen the professional status of teachers and thereby serve itself by securing legislation that shall embody the following provisions:

1. The powers and duties of superintendents of schools should receive definition by legislative enactment. Definite professional qualifications should be required of all appointees to office. The term of the superintendent of schools should be not less than three years; the power of nominating all teachers and

members of the educational staff should be given the superintendent.

2. The tenure of office of teachers should, after a probationary period, be permanent. Removal should be possible only for inefficiency, immorality or grievous neglect of duty. Salaries should be fixed so as to insure to teachers a standard of living in keeping with the professional demands made upon them. Retiring allowances or pensions should be provided either by state, or local action.

Resolved, That the National Education Association gives expression again to the consciousness that the school is an institution developed by society to conserve the well-being of humanity, and that on this solid foundation all subordinate aims and uses of the school should be made to rest. Assembled as it is in a time of world-wide disturbance, doubt, and uncertainty, and of consequent national concern, the Association affirms its unswerving adherence to the unchanging principles of justice between persons and between nations; it affirms its belief that the instruction in the school should tend to furnish the mind with the knowledge of the arts and sciences on which the prosperity of the nations rest and to incline the will of men and nations toward acts of peace; it declares its devotion to America and American ideals and recognizes the priority of the claims of our beloved country on our property, our minds, our hearts, and our lives. It records its conviction that the true policy to be followed both by the school and by the nation which it serves, is to keep the American public school free from sectarian interference, partisan politics, and disputed public policies, that it may remain unimpaired in its power to serve the whole people. While it recognizes that the community, or the state, may introduce such elements of military training into the schools as may seem wise and prudent, yet it believes that such training should be strictly educational in its aim and organization, and that military ends should not be permitted to pervert the educational purposes and practices of the school.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Teaching Literature in the Grammar Grades and High School, by Emma Miller Bolenius, A.M., formerly Instructor in English Central Commercial and Manual Training High School, Newark, N. J. Boston: Houghton Mifflin & Co., 1915, pp. xv+337.

Probably few subjects in the curriculum present to the teacher more difficulties than English. At first sight the reason for this does not appear. English is the native tongue of the children and the native tongue of the teacher. Books are not dear, particularly English classics, and there are usually abundant library facilities, if not in the schools in the immediate neighborhood, nevertheless the shortcomings of the pupils in English are many and grave. Multitudes of children who have passed through the grammar grades and many who have passed through the high school are found unable to express themselves clearly or elegantly and it is the exception to find one who can set down in writing, in good vigorous English, their thoughts on any subject. The blame for all this is frequently laid at the door of the English teacher. The teaching of literature in the higher grades and in the high school might be supposed to remedy this condition in some measure, for if a deep interest is aroused in good literature it may be expected that the pupils will gradually learn from their loved models the art of expression. But how is this literature to be taught? Is the teacher to do all the work and simply seek to arouse enthusiasm for his interpretation of the literary selections chosen for study? This method was indeed employed and brought much criticism upon the devoted head of the English teacher, whereupon the opposite method was employed and the teacher endeavored to make the pupils analyze and dissect a literary masterpiece until nothing but shreds and patches was left. Professor Cubberley in his introduction to the present work assures the reader that the author has successfully combined both of these methods. "The present volume is an attempt, and it seems to be an unusually successful one, to strike a golden mean between the two methods in the teaching of English Literature previously described, and to reconcile the two attitudes towards the work. It combines in one cover the three most important things in a teacher's equipment:

Knowledge of the subject matter, in this case Literature; Methods for imparting the subject matter to the class; and suggestions for humanizing the study of literature and for correlating it with the lives of boys and girls. The book should prove of great value not only to actual teachers of literature in the grades and in the high school but also to those in process of training for such work."

General History of Western Nations—From 5000 B. C. to 1900 A. D., by Emil Reich. London, MacMillan & Co., Vol. I, pp. xviii + 485; Vol. II, pp. x + 497.

It is to be hoped that the death of Dr. Reich, which all scholars will deplore, may not interrupt the publication of his *General History*, the first two volumes of which are here presented. The aim of their author was "to do for the history of the Western Nations what Bichat did for Anatomy, Bopp and Pott for Linguistics, or Savigny for Roman Law . . . to write the 'General Part' of History." The two volumes now before us treat (1) of the method of history; (2) of the great inland empires of Egypt, Assyria, Babylon, the Hittites, etc.; (3) of the border nations called the Hebrews, the Phoenicians and the Archaic Hellenes; (4) the historic Greeks; (5) the Romans. The third volume was to treat of the rise of Christianity and further volumes were to bring the story of the Western Nations to the end of the nineteenth century. Inasmuch as the material for the subsequent volumes is all ready, their publication should not be very difficult. Meanwhile it is difficult to speak in detail of the volumes before us. We learn from the Preface that "the present work is the result of twenty-seven years' of study of the literary and monumental sources of history and of the close observation and analysis *in loco*, of twenty different types of contemporary civilization" and we can well believe the truth of this statement; there is ample internal evidence to show that much industry, patience and careful research have gone to the making of Dr. Reich's volumes. While there is a good deal in the author's views on the method and scope of history that is thoughtful and suggestive yet we venture to think that some, at least, of the opinions he advances on this subject will be received with a certain reserve or qualification. Dr. Reich, although never intentionally prejudiced or unfair, has

in more than one instance adopted an unsympathetic attitude towards the Catholic Church and the Jesuits, which is much to be regretted. A "General Bibliography of History" is appended as judicious in its omissions as it is useful in its entries. A full and accurate index completes the work in which the part of the publisher has been admirably done.

PASCHAL ROBINSON.

Psychology of High-School Subjects, by C. H. Judd, Director of the School of Education of the University of Chicago. New York: Ginn & Co., 1915, pp. ix + 515.

The particular merit of this volume consists in the fact that the author has presented the psychological aspect of high-school subjects, which is too often neglected, in a manner that is very rich and full in suggestion and yet non-technical. As the author states in his preface "Education is now put on a broad, objective foundation and that personal views are soon to be set aside in favor of more general and well-established principles." This unifying tendency makes for solidity and efficiency in all phases of the complex problem of education. Nowhere is its potent influence to effect such rich results as in that division of the field where the most generally accepted principles of psychology have not found as yet sufficient application, viz., that of properly correlating the needs and the mental processes of the high-school student. Not a few of our teachers engaged in the work of this important epoch of student-life are of the opinion that academic specialization alone is needed. This being their view, it follows that all possible attainments depend solely upon the completeness of an instructor's knowledge of the subject or subjects he teaches. To such as these, therefore, "it is distracting and irrelevant to spend time on the study of mental processes." "Fortunately," to quote Dr. Judd again, "there are forces, social and otherwise, which are making necessary a careful study of the mental processes of high-school students." The sudden enrichment of our curricula, the urgent demand for efficiency and economy together with many other forces are "compelling a movement in the direction of the study of educational problems by psychological methods."

A perusal of this volume will show how admirably the author has succeeded in offering to high-school teachers many salient

points and lines of thought, most helpful in their personal and common interests. The volume will be "a source of large satisfaction to the author" as he hopes and not only to him but to all who have as a goal the unity of educational institutions, aims and methods. The chapters devoted to the development of the psychological principles basic to an understanding of the concepts of space and number, history and the science of study are especially well done. A final chapter gathers up the conclusions of the different lines of inquiry touched upon in the previous chapters and states them as principles helpful in the solution of the general problem of secondary education.

Except for a few false historical statements, such as we find on page 162, concerning the teaching of the vernacular, and on page 403, concerning discipline, the subject-matter is correct and has been presented from a proper angle. The author is to be praised for his success in making his claims real and vital. The teachers of our normal schools and of the pedagogical departments of our universities, who desire to give prospective high-school teachers the correct point of view and one that will assist them in their endeavors, will find this volume an indispensable aid. The bibliographical references and the topical index increase the value of the book for the teacher in service as well as for the teacher in training.

LEO L. McVAY.

John Bannister Tabb, *The Priest-poet*, by M. S. Pine. Published for Georgetown Visitation Convent, Washington, D. C. Baltimore: Munder-Thomsen Press, 1915, pp. 156, price \$1.00.

Once more the pen of M. S. Pine presents to lovers of the high and artistic in literature, a volume of enduring interest. Its pages are not only a life-like portrayal of America's greatest priest-poet, Father Tabb, but an excellent example of literary delicacy and diction as well. The warmth and its consequent appealing force, which enlivens this volume, is ample evidence of the author's fitness for the task she has so willingly undertaken and so effectively accomplished.

The life work of "Father Tabb" can be described with no finer fidelity nor with more life-like accuracy than that which has been employed by the Author, in the opening lines of Chapter IX.

"Father Tabb's sacred poems are gems of the sanctuary. They are peculiarly the treasures of the Church; they are stately with her majestic dogmas; tender and pathetic with her mysteries of love and joy and sorrow; glowing with her beautiful ritual and the splendor of her Feasts: her moral code, the repentance of the sinner, the mystical union of the soul with God, and above all, the divine lessons of the Master drawn from parable and miracle and doctrine, minister in turn light and comfort to our hearts, and exquisite pleasure to our minds under these brief poetic creations, 'imparted,' no doubt, many of them, in the very presence of the Master. Indeed there is scarcely a poem which has not for us this embassy of sweetness, uplift, of comfort; even the playful fancies in lighter vein bring a smile to the lips, but a deeper smile to the heart.

"The assertion has been ventured that his diamonds of verse were more prized in England than in the country that gave them birth; but for my part I would not so wrong the American mind as to believe it. Yet now that the hand which wrought such unique gems is stilled in death—and not one other to hold out such a casket for centuries perhaps—let us not leave these priceless treasures to lie on dusty shelves. Let us love and study them and lead others to penetrate their beauty; let us hold them in reverence for their spiritual and educative power. For, indeed, all the truth that Father Tabb teaches does not lie open on the surface; often beneath his inspired words are little crypts of thought-symbol into which we must descend without torches of love and intelligence if we would pierce the depth of the wisdom and beauty hidden there." These the closing lines of Chapter VIII speak not only in behalf of Tabb as a poet worthy of study by the students of America but as well for this excellent treatise, which is a key to his spirit and poetical beauty. No student of literature can afford to be without it.

The last chapter gives an additional urgent motive for the wide circulation of this charming volume, viz., to create to the memory of Father Tabb, a memorial in the form of a scholarship for clerical students at the institution, so dear to his heart, so embalmed with his presence for thirty years as professor, priest and poet, St. Charles College.

LEO L. MCVAY.

The Motivation of School Work, by H. B. Wilson, Superintendent of Schools, Topeka, Kans., and G. M. Wilson, Professor of Agricultural Education and Director of Summer Session, Iowa State College of Agriculture and Mechanic Arts. Boston: Houghton, Mifflin & Co., 1916, pp. ix+265.

Hypothesis and theory precede by a varying interval practical applications of any doctrine in any field of science. The field of education offers no exception to this generalization. It is natural to expect therefore that more or less clearly recognized theory in education may be found without the corresponding embodiment of the theory in the actual practice of the school-room. A better illustration of this situation could scarcely be found than the theory of motivation in the schools of today. It would be difficult to find any one whose opinion would have the least value to support the practice of memoriter work conducted by pure voluntary attention. That the pupil can learn a certain number of facts in this way and that he can so arrange them that he may be able to find them when needed would at once be conceded. But such an accumulation of knowledge is not regarded as a valuable asset today. Any knowledge to be of value to the pupil must be assimilated by him. It must lose its individual outlines and be incorporated in the vital structures of knowledge and this is seldom or never done without interest or non-voluntary attention. Of course it is well to train the will, but it should be trained in its own proper field. In its relations to the intellect it has two functions to perform, first to hold and sustain the attention in a given direction while interest is being developed, and secondly to shift attention from topic to topic as occasion may require. The book before us is an attempt to help the teachers reduce this theory to practice. Any work that can accomplish even in small measure the aim which these authors set themselves is destined to accomplish good in the rank and file of the teaching profession. Naturally, many will not agree with the authors in selection of motives, nor in the judgment of the relative value of the various motives proposed. But something is gained by pointing out the possibility of awakening and sustaining interest in the actual conduct of lessons in the various departments of school work.

THOMAS EDWARD SHIELDS.

The Psychology of the Common Branches, by Frank Nugent Freeman, Ph.D., Assistant Professor of Educational Psychology, University of Chicago. Boston: Houghton, Mifflin & Co., 1916, pp. viii+275.

Ellwood P. Cubberley says of this volume that it "is a very interesting as well as a very successful attempt to apply the knowledge which we have recently accumulated in the scientific applications of psychology to the concrete problems of instruction in the elementary school. It is neither a scientific treatise on psychology nor a book of special methods, though embracing something of the content of each. Instead, the present volume occupies the field lying between the two, being a presentation of the psychological principles underlying the most effective instruction in the commonly recognized subjects of the elementary school curriculum. Text-books on general and even applied psychology almost of necessity deal with the fundamental principles and generalizations of the science and the applications are usually so remote from the practical problems of the teachers that the application to classroom procedure is seldom made. On the other hand, our books on general and special methods, while often very helpful and suggestive in their way, tend nevertheless to confine their attention to school-room devices and general pedagogical principles, and do not serve to develop in the teacher any tendency to seek out or formulate the reasons for the special methods which are being followed. Between these two extremes, psychology on the one hand and special or general methods on the other, lie two new fields in applied psychology—genetic psychology, which attempts to organize psychological knowledge, in terms of mental evolution, and the psychology of the process of learning to write, read, spell, calculate, etc. Genetic psychology lies nearer to the pure psychology end and the psychology of learning lies nearer to the methods end."

There is need of much work in the field chosen by the author of this treatise. Education is slowly passing out of the empirical stage into the scientific stage, but the transition will not be completed without much labor on the part of the teachers and much help and inspiration from those who have devoted themselves to particular departments of psychology.

THOMAS EDWARD SHIELDS.

During the month four additional volumes of the Cleveland Survey have issued from the press. In style and attractiveness they match the volumes that have preceded.

The Metal Trades, by R. R. Lutz, Cleveland, Ohio, the Survey Committee of the Cleveland Committee, 1916. Pp. 130.
Dean of the College of Education, State University of Iowa.

The Teaching Staff, by Walter A. Jessup. Pp. 114.

The School and the Immigrant, by Herbert Adolphus Miller, Professor of Sociology, Oberlin College. Pp. 102.

The Building Trades, by Frank L. Shaw. Pp. 107.

The Printing Trades, by Frank L. Shaw. Pp. 95.

Fourteen Eucharistic Tridua, Based on Biblical Topics for Catechists and Lay People by Lambert Nolle, O.S.B. St. Louis: B. Herder, 1915, pp. 258, cloth \$1.00.

The author of this little volume is already well and favorably known to all readers of the REVIEW and, in fact, to English speaking Catholics throughout the world. A simple, direct style characterizes all his writing. His wide acquaintance with Catholic Doctrine and with the Sacred Scriptures gives an assurance to the Catholic who turns to Father Nolle for guidance along the ways that lead to perfection. The theme of the present volume is sufficiently clear in its title.

THOMAS EDWARD SHIELDS.